



BRAHMA SUTRA

CHAPTER 1

3rd Pada

1st Adikaranam to 12th Adhikaranam

Sutra 1 to 43

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Chapter 1 : Samanvaya Adhyaya

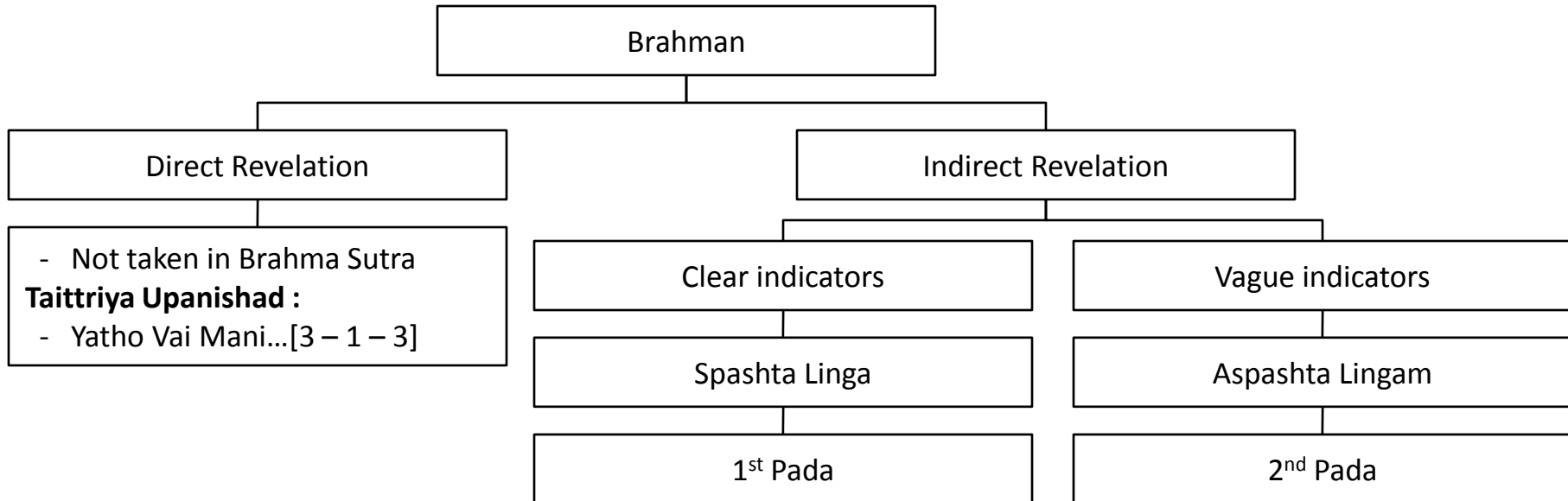
- Consistency in Upanishads with respect to Topic of Brahman, revelation of Brahman.
- All Upanishads consistently reveal Brahman only.
- Vyasa proves Brahman = Subject matter of Upanishad not karma.

तत्तु समन्वयात् ।

Tattu Samanvayat

But that (Brahman is to be known only from the Scriptures and not independently by any other means is established), because it is the main purpose (of all Vedantic texts). [1 – 1 – 4]

- Foundation for whole chapter.
- Upanishads constantly reveal Brahman alone, 4 Padas / Sections of 1st chapter deal with consistency.
- What is difference in 4 Padas, Within consistency secondary division made.



Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ ३ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 3 ॥

To him (Bhrgu) he (Varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 3]

3rd Pada :

- Aspashta lingam - indirect indicator.
- Subject matter of 2nd / 3rd different.

Common factor :

- Both deal with Aspashta Linga Vakya.
- 3rd Pada - 13 Adhikaranams - 43 Sutras

General Introduction :

Sutra 1 :

द्युभवाद्यायतनं स्वशब्दात् ।

Dyubhvadyayatanam svasabdat

The abode of heaven, earth, etc., (is Brahman) on account of the term, ‘own’ i.e., ‘Self’. [1 – 3 – 1]

Mundak Upanishad :

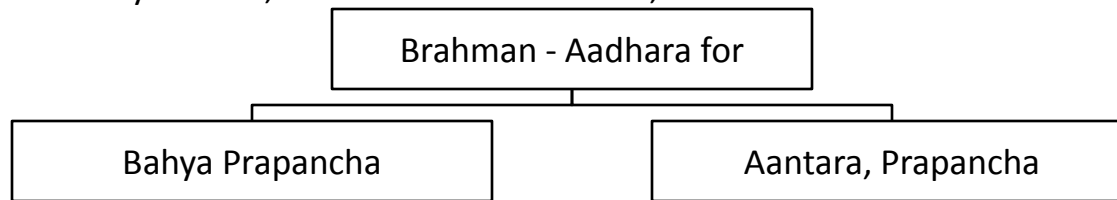
यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५ ॥

Yasmin dyauh prathivi cantariksa-motam manah saha pranais-ca sarvaih ।
tam-evaikam janatha atmana-manyava vaco vimunca-thamrta-syaisa setuh ॥ 5 ॥

He in whom the heaven, the earth and the interspace are centered, together with the mind and all life-breaths (Prana-s) – know Him alone as the one Self of all, and desist from all other talk. This is the man's bridge to the shore of Immortality (across the ocean of life). [II – II – 5]

Vishaya :

- Yasmin - in Brahman is Otham, based, located - Svarga Loka - Suar Loka.
- Bu - Prithvi and Buar Loka Antariksham, Entire universe based on Brahman.
- Brahman is Vishwadharam, Jagat Aashrayam.
- Manasaha Pranasya Sarvai, Internal world - Manaha, Pranaha.



- Brahman = Support of macro and micro cosmic universe.
- Vishwadharam, Ayathanam, Tame Veikam Anantha Atmanam - May you know Adharam.
- Anya Vacho Vimuchyata, Reduce Vyavahara - Thereafter.
- Dedicate life to Sravanam / Mananam / Nididhyasanam.

4th Line :

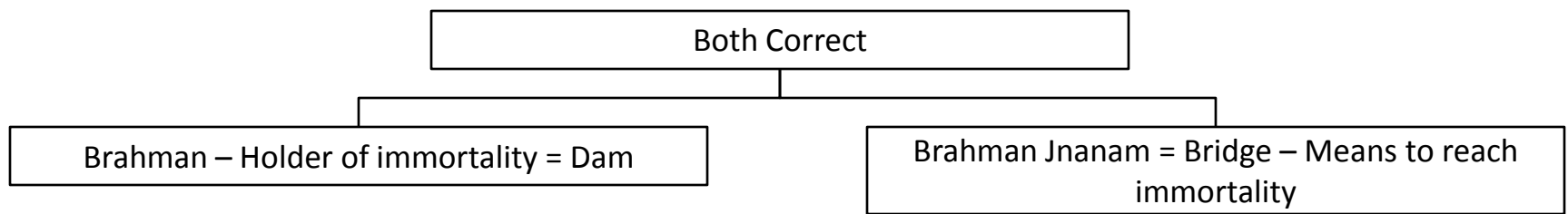
- Amrutasya Teshe Hetuhu - 2 Meanings.

First Meaning :

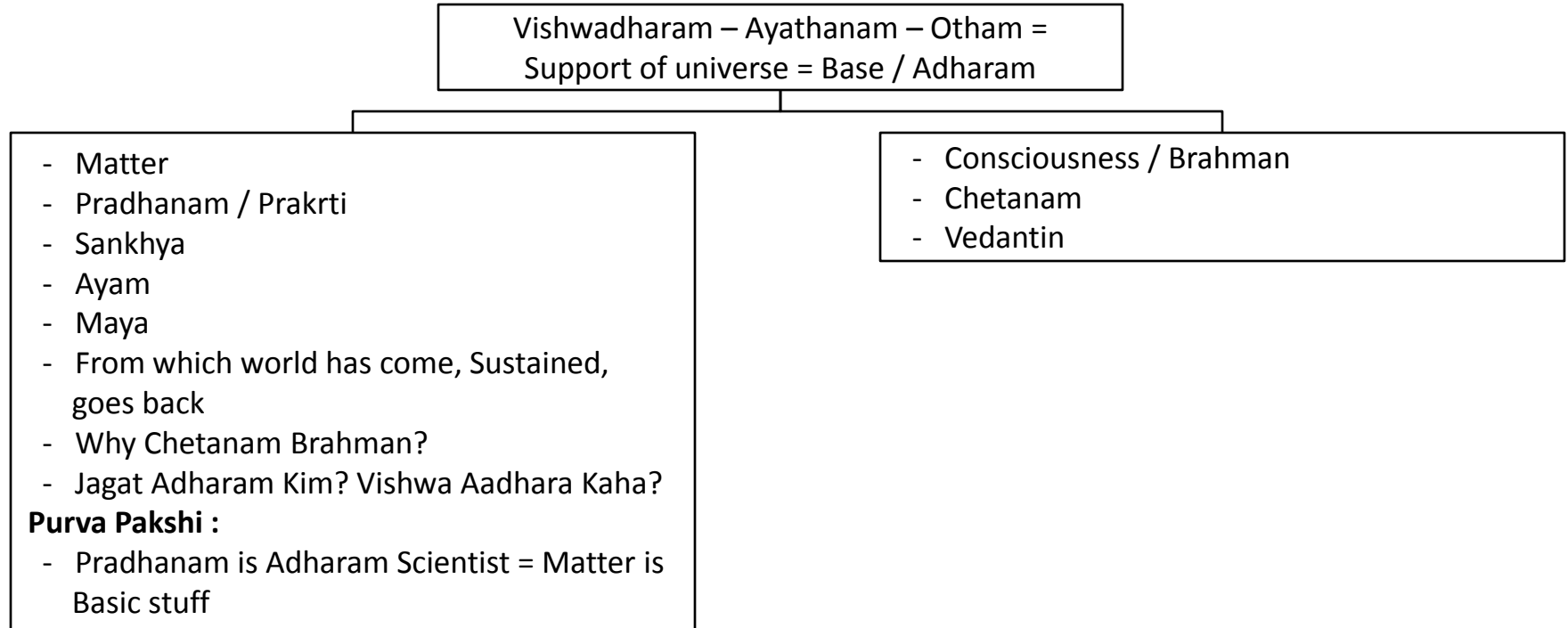
- Brahman – Vishwadharam - Is holder of immortality, like dam - Water holder.
- Paramatma = Brahman... holder of immortality – Amrutatvam.
- Dam holds water. Immortality = Abstract noun.

2nd Commentary :

- 3rd Line... Brahman Jnanam = Sethuhu = bridge not dam, to cross over and reach immortal Brahman = Amrutatvam.



Problem :



- Hence called materialist consciousness - Only temporary function in brain.
- When all brains destroyed, matter remains, consciousness gone.
- Before beginning of creation... Matter alone was there... in between life came.
- 7 Reasons... Why Vishwadharam is Chaitanyam.

1st Sutra :

- Vishwadhara in Mundak Upanishad : Chapter – 2 – 2 – 5 - is Brahman alone.

Main Reason : Clinching evidence.

- Line 1 + 2 – Vishwadhara
- Line 3 - Atma used in Upanishad.

Tame Veikam Janata :

- Atma = Chetana Brahman alone
- I / Self – Can't be used by Achetana
- Desk – Self = Reflexive Pronoun

1st Reason :

- Atma Shabda Prayogat – Atma = Paramatma.

2nd Reason :

- Upanishad clarifies elsewhere.

Chandogyo Upanishad :

तस्य क्व मूलं स्यादन्यत्रान्नादेवमेव खलु सोम्यान्नेन
शुङ्गेनापो मूलमन्वि-च्छाद्भिः सोम्य शुङ्गेन तेजो
मूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलम-न्विच्छ
सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ४

**Tasya kva mulam syadanyatrannadevameva khalu somyannena
sungenapo mulamanvicchadbhih somya sungena tejo
mulamanviccha tejasa somya sungena sanmulamanviccha
sanmulah somyemah sarvah prajah sadayatanah satpratisthah || 4 ||**

Where else, except in food, can the body have its root? In the same way, O Somya, when food is the sprout, search for water as the root; when water is the sprout, O Somya, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. [6 – 8 – 4]

| Sad | Ayatanaha | Imam Prajaha |
|---------|-----------|--------------|
| Brahman | Support | Jiva |

- Brahman alone is support of Jiva.

6th Chapter :

- Sashta Adhyaya – Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

Katho Upanishad :

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ १ ॥

*Urdhva-mulo-'vak sakha, eso-'svatthah sanatanah,
Tad-eva sukram tad Brahma, tad-eva-amrtam ucyate,
Tasmin - Lokah sritah sarve, tadu-natyeti Kascana. Etad vai tat ॥ 1 ॥*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [2 – 3 – 1]

Gita :

श्रीभगवानुवाच

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १५.१ ॥

They (wise people) speak of the indestructible Peepul Tree (Ficus Religiosa) having its root above and branches below, whose leaves are the Vedas ; he who knows it is a Veda-knower. [Chapter 15 – Verse 1]

- 14 Lokas based on Brahman, Pradhanam not said. Brahman = Vishwadharam in Katho Upanishad.
- Vishwadhara = Brahman only dragged from Katho Upanishad.

2 Reasons :

- Usage of Atma
- Upanishad clarifies elsewhere.

General Analysis over : Word Analysis :

- Byukva – Diya – Ayathanam Vashadad.

| Dyu | Buh | Anadhi | Ayathanam |
|-------------------------|---------|--|----------------------------|
| - Heaven - Suar Loka | - Earth | - Interspace, mind, Organs, Prana - Transfixed on some entity | - Support - Vishwadhara |

Vishnu Sahasranamam :

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्र सूर्यौ च नेत्रे
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ।
अन्तःस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः
चित्रं रंरम्यते तं त्रिभुवन वपुषं विष्णुमीशं नमामि ॥ २ ॥

bhūḥ pādau yasya nābhirviyadasuranilaścandra sūryau ca netre
karṇāvāśāḥ śiro dyaurmukhamapi dahano yasya vāsteyamabdhīḥ ।
antaḥsthaṁ yasya viśvaṁ suranarakhagagobhogigandharvadaityaiḥ
citraṁ raṁramyate taṁ tribhuvana vapuṣaṁ viṣṇumīśaṁ namāmi ॥ 2 ॥

I bow to Lord Vishnu who has the three worlds as His body. The Earth is His feet, and the sky His navel. Wind is His breath, and the Sun and the Moon are His eyes. Directions are His ears, and the Heaven is His head. Fire is His face and ocean His abdomen. In Him is situated the universe with diverse kinds of Gods, men, birds, cattle, serpents, Gandharvas and Daityas (demons)- all sporting in a charming way. [Verse 2]

Mundak Upanishad :

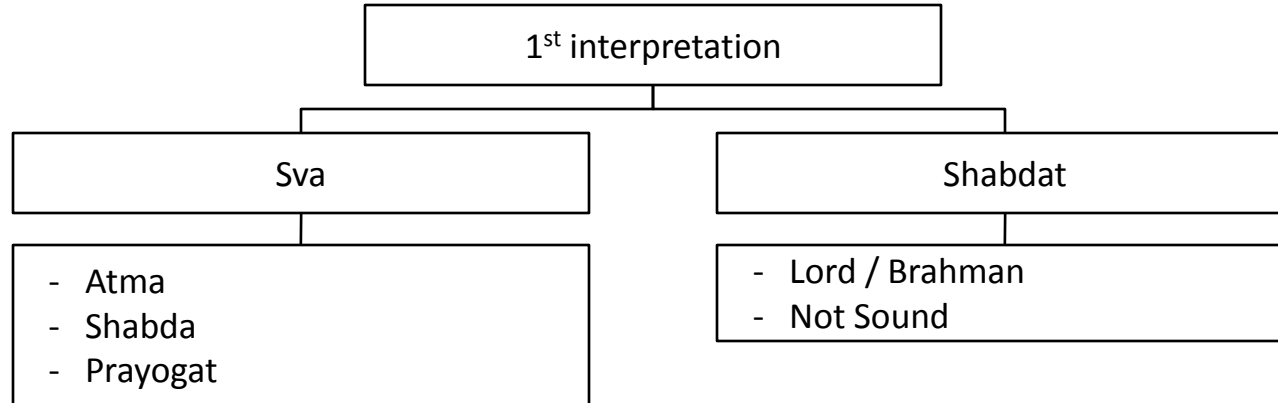
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Yasmin dyauh prathivi cantariksa-motam manah saha pranais-ca sarvaih ।
tam-evaikam janatha atmana-manyava vaco vimunca-thamrta-syaisa setuh ॥ 5 ॥

He in whom the heaven, the earth and the interspace are centered, together with the mind and all life-breaths (Prana-s) – know Him alone as the one Self of all, and desist from all other talk. This is the man's bridge to the shore of Immortality (across the ocean of life). [II – II – 5]

Siddantin :

- Vishwadharam = Pradhanam



2nd Interpretation :

- Sva = Reflexive pronoun = Upanishad, Shabdat = Clarification not word.
- Because of clarification given by Upanishads elsewhere.
- Chandogyo Upanishad : Chapter 6 – 8 – 4
- Katho Upanishad : Chapter 2 – 3 – 1
- Usage of Atma – Vishwadharam is Brahman alone.

Purva Pakshi :

- Pradhanam not Brahman.

4th Line :

- Eshaha Setuhu

Purva Pakshi - 1st Interpretation :

- Vishwadharam = Setuhu = Dam - Water holder.
- Any holder - Limited entity - Has boundary - Nagarjuna Sagar dam also.
- If Brahman is Dam, it will be limited, finite entity. Hence Vishwadharam - Not dam – Not Brahman.

2nd Interpretation :

- Eshai Setuhu Amrutatvam.
- Amrutam = Brahman - Not immortality.
- Brahman is holder of Amrutam of Brahman, Brahman is holder of Brahman – illogical?

Sutra 1 :

द्युभ्वाद्यायतनं स्वशब्दात् ।

Dyubhvadyayatanam svasabdat

The abode of heaven, earth, etc., (is Brahman) on account of the term, 'own' i.e., 'Self'. [1 – 3 – 1]

- Dyubh Vadi Adhikaranam.

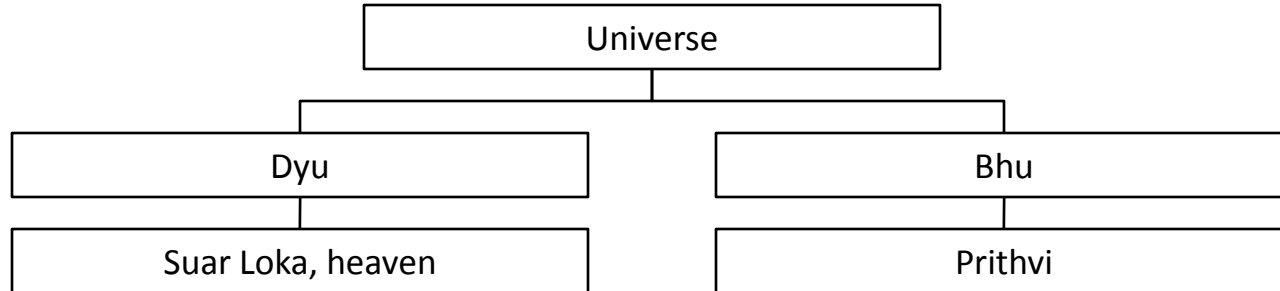
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Yasmin dyauh prathivi cantariksa-motam manah saha pranais-ca sarvaih ।
tam-evaikam janatha atmana-manyava vaco vimunca-thamrta-syaaisa setuh ॥ 5 ॥

He in whom the heaven, the earth and the interspace are centered, together with the mind and all life-breaths (Prana-s) – know Him alone as the one Self of all, and desist from all other talk. This is the man's bridge to the shore of Immortality (across the ocean of life). [II – II – 5]

- Line 1 + 2 - Substratum of universe.



- Holder of universe - Dyubhavadayatanam

| Vishwa | Ayathanam |
|-------------|-------------------|
| Byu and Bhu | Adharam - Support |

- What is Vishwadharam in Chapter 2 – 2 – 5?

| Pradhanam | Brahman |
|-----------------|----------|
| Achetana Tatvam | Chetanam |

Vyasa 3rd line :

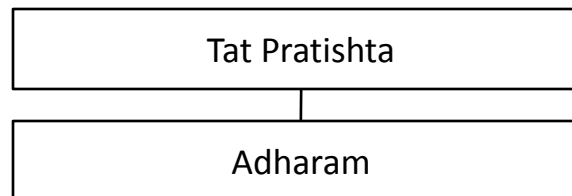
- Sva Shabdat → 2 interpretations.
- a) Sva = Atma - Refers to only Chetana Tatvam
- b) Sva - Stands for clarification by Upanishad

Chandogyo Upanishad :

तस्य क्व मूलं स्यादन्यत्रानादेवमेव खलु सोम्यान्नेन
शुङ्गेनापो मूलमन्वि-च्छाद्भिः सोम्य शुङ्गेन तेजो
मूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलम-न्विच्छ
सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ४

**Tasya kva mulam syadanyatrannadevameva khalu somyannena
sungenapo mulamanvicchadbhih somya sungena tejo
mulamanviccha tejasa somya sungena sanmulamanviccha
sanmulah somyemah sarvah prajah sadayatanah satpratisthah II 4 II**

Where else, except in food, can the body have its root? In the same way, O Somya, when food is the sprout, search for water as the root; when water is the sprout, O Somya, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. [6 – 8 – 4]



- Because of 2 reasons, Vishwadharam = Brahman.

Purva Pakshi : 4th line :

- Eshaha Setuhu Amrutasya, Siddantin gives 2 interpretations.

a) Esha :

- Portion mentioned before, Vishwadharam = Brahman = Setuhu = Dam.
- Holds water, Brahman holds immortality – Jala Dharakam.
- Reservoir / Holder / Possessor of immortality.

Sankhya Purva Pakshi : 2 objections

a) Sethu = Dam = Finite Entity :

- Paravan = Parichinnaha - Has boundary Para = Limitation.
- Limitless entity can't be Sethu – Dam No Samanadhikaranam.
- Predication not possible, Eshaha can't refer to Brahman.

2nd Reason :

- Not reservoir of Amrutam, Amrutam = immortal, not immortality.

Problem:

a) Esha :

- Brahman according to you reservoir of Amrutam.
- This Brahman is holder of Brahman. Can water be holder of water. Brahman can't be holder of Brahman.
- Holder and held can't be identical.

b) Setuhu = Finite entity :

- How you can equate limitless Brahman to limited finite dam?

Shankara :

- Dam = Setuhu - Like reservoir – Gouna Prayoga.
- Example and original will not have all features common.

Common features :

| Brahman | Dam |
|--|--|
| <ul style="list-style-type: none">- Availability of immortality in Brahman as its very nature- For immortality go to Brahman- Karana Eva Dharanaha | <ul style="list-style-type: none">- Has water which can be tapped by us.- Make use of dam if you want water- Availability of water in the dam- For getting water, go to Dam |

- Don't foolishly extend example.

Don't say :

- Dam made of mud, brick and cement – Therefore Brahman made of Mud – Brick – Cement.
- Don't extend example.

1st Purva Pakshi – Answered :

2nd Purva Pakshi :

- How Brahman is holder of immortal Brahman?
- Here, in this context understand Amrutam as Amrutatvam - Compromise done.
- Tatparyam of Upanishad requires contextual adjustment.
- Upanishad wants to give us Moksha.
- Upanishad wants to tell us source of immortality.
- In search of immortality we wander all over the world.
- Man not seeking immortal but immortality, Source is Brahman.
- Literal Meaning - Immortal Brahman.
- Brahman is reservoir of immortality.

Purva Pakshi :

- You are compromising with meaning of Amrutam, escapism... Amrutam = Immortality.
- 2nd interpretation for 4th line .

Shankara :

- Amrutam does not mean Brahman at all, Means Brahman Jnanam.
- 1st – Two lines talk about Brahman, know Brahman.

| Esha | Tat |
|--|---|
| <ul style="list-style-type: none">- This- Near thing- Brahman Jnanam near by | <ul style="list-style-type: none">- That- far away |

- Brahman Jnanam of 3rd line referred to in 4th line.
- Setuhu - Not dam – Bridge – Path - Sadhanam - Marga.

Esha :

- Brahman Jnanam

Amrutam :

- Brahman itself, Amrutam - Not immortality.
- This Brahman Jnanam is means to attain Brahman.

Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti ॥ 1 ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Through Jnanam we attain immortality.

Grammar Question :

- Esha – Masculine – Prathama – Ekavachanam – Etat.
- Brahman Jnanam – Neuter – Akaranta – Jnanam Jnane Jnanani.
- How Brahman Jnanam - Neuter - Referred by masculine pronoun?
- Rama - How referred by she / it Should be he.

Rule :

- Pronoun can take gender of previous word - Udesha Pradhana or later / Future word Vidoha Pradhana.

Esha :

- Sethubarati - Comes later, Sethuhu – Pulling – Masculine.
- Setata Etata Brahman Jnanam, Vishwadhara – Vidaya Pradanat pulling.
- Brahman Jnanam Moksha Bavati.

Sutra 2 :

मुक्तोपसृप्यव्यपदेशात् ।

Muktopasripyavyapadesat

Because of the declaration (in the scriptures) that that is to be attained by the liberated. [1 – 3 – 2]

General Analysis :

- Vishwadhara Mundak Upanishad :

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५॥

Yasmin dyauh prathivi cantariksa-motam manah saha pranais-ca sarvaih ।
tam-evaikam janatha atmana-manyava vaco vimunca-thamrta-syaisha setuh ॥ 5 ॥

He in whom the heaven, the earth and the interspace are centered, together with the mind and all life-breaths (Prana-s) – know Him alone as the one Self of all, and desist from all other talk. This is the man's bridge to the shore of Immortality (across the ocean of life). [II – II – 5]

- Brahman not Pradhanam.

Reference :

Mundak Upanishad :

यथा नद्यः स्यन्दमानाः समुद्रेऽ स्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान् नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ८ ॥

Yatha nadyah syanda-manah samudre-stam gacchanti nama-rupe vihaya I
tatha vidvan nama-rupat vimuktah parat-param purusam-upaiti divyam II 8 II

As flowing rivers get themselves disappeared in the ocean losing their special names and distinct forms, so the wise man free from all his identifications with names and forms goes unto the highest of the high – the Supreme Divinity. [III – II – 8]

- Phalam of Brahman Jnanam, Brahman Jnani merges into Brahman.

What type of Brahman?

- Brahman discussed before as Vishwadhara Vidvan.
- Tata Vidwan Nama Rupa Vimuktah

Example :

- Rivers loose individual identity, name and form when it merges with ocean.
- Vishwadhara Jnani merges into Vishwadhara Brahman.

Phalam :

- If Vishwadhara is Pradhanam, knower of matter Chetanam now merges into Pradhanam – Achetanam – Jadam.
- Moksha – Becoming Achetanam, Jadam.
 - No Purushartha
 - Not merging into Brahman.

- Hence Vishwadhara of Chapter 2 – 2 – 5 fits Chapter 3 – 2 – 8
- Brahman Jnanena, Brahman Nirvanam, Brahman Prapti.
- Vishwadhara of Chapter 2 – 2 – 5 is presented as destination of Jnani in Chapter 3 – 2 – 8.
- Connecting Chapter 2 – 2 – 5 – Vishwadhara, Chapter 3 – 2 – 8 – Destination.
- If Vishwadharam = Brahman then destination ok.

Word Analysis :

| Mukto | Upatripyat | Vyapadeshat |
|---|---|----------------|
| - Jnani free from ignorance Avidya Mukti | - Destination - Goal - Locus of Merger - Prapti Sthanam - Gathi - Lakshyam | - Presentation |

- Because of presentation of Vishwadhara as in Mundak Upanishad : Chapter 2 – 2 – 5 as the destination of Jnani... and since destination mentioned in Mundak Chapter 3 – 2 – 8.

Conclusion :

- Vishwadharam = Brahman, Pradhanam - Jadam not destination of anyone.

Sutra 3 :

नानुमानमतच्छब्दात् ।

Nanumanamatacchabdat

(The abode of heaven etc.) is not that which is inferred i.e. Pradhana because there is no term indicating it. [1 – 3 – 3]

General Analysis :

- Vyasa Establishes – Vishwadharam not Pradhanam, basic inert matter out of which creation has come.

Reason :

- “No expression in Upanishad which indicates Pradhanam”
- Jnanamanam – Tapaha, Tapas in front of Jnanam – No inert can do tapas.
- All Chetana Vachaka Shabda - Brahman.
- All Achetana Vachaka Shabda – Pradhanam.
- Hence because of absence of relevant expression, Vishwadharam, not Pradhanam.
- For Pradhanam – Achetana Vachaka Shabda.
- For Brahman – Chetanya Vachaka Shabda, Vishwadharam – Braheiva Jnanam.
- Achetana Pradhana Shabdaha Abavatvat.

Word Analysis :

Supply :

- Vishwadhara NA Anumanam.
- Vishwadhara = Substance of world not Anumanam.
= Pradhanam of Sankhya.

Why Pradhanam called Anumanam?

- Pradhanam can never be perceived, Only inferred - Inferred substance - Basic matter.
- Karma Vyapattihi – Anumiyate Iti, Pramanam – Objective derivative.
- Normally Anumana = inference.

Bava Vyatpattihi :

- Achetana Vachana Shabda relevant.
- Cheta Vachana Shabda are there.

Mundak Upanishad :

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥ ९ ॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah I
Tasmad-etad brahma nama rupam-annam ca jayate II 9 II

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

- Therefore Vishwadharam - Na Pradhanam.

Sutra 4 :

प्राणभृच्च ।

Pranabhriccha

(Nor) also the individual soul. [1 – 3 – 4]

General Analysis :

- 4 Sutras - Vyasa establishes Vishwadhara not Jiva.

Why negate Jiva here ?

- Doubt in Mundak Upanishad :

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५ ॥

Yasmin dyauh prathivi cantariksa-motam manah saha pranais-ca sarvaih I
tam-evaikam janatha atmana-manyava vaco vimunca-thamrta-syaisa setuh II 5 II

He in whom the heaven, the earth and the interspace are centered, together with the mind and all life-breaths (Prana-s) – know Him alone as the one Self of all, and desist from all other talk. This is the man's bridge to the shore of Immortality (across the ocean of life). [II – II – 5]

3rd Line :

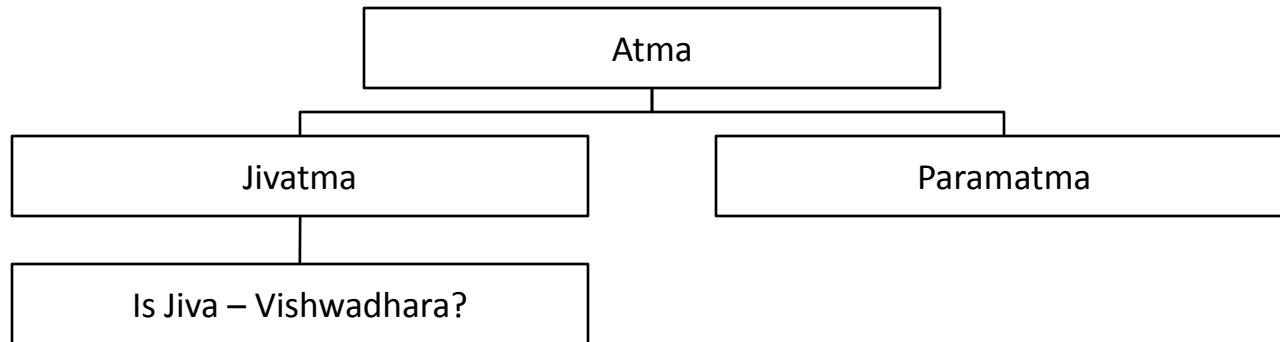
- Tame Vaitana Atmanam.

Vedanta :

- World = Pratyaksham, Chaitanyam = Anumeyam.
- Oordvamulam = Pratyaksha Agocharam.
- Anumanam = Pradhanam, Atat Shabdat.

| A | Tatu | Shabda |
|-----------|---|--------------|
| - Absence | - Pertinent to Pradhanam - Appropriate - Pradhana Vachaka | - Expression |

- Because of absence of relevant expression to Pradhanam.



Sutra 4 :

प्राणभृच्च ।

Pranabhriccha

(Nor) also the individual soul. [1 – 3 – 4]

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
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Yasmin dyauh prathivi cantariksa-motam manah saha pranais-ca sarvaih ।
tam-evaikam janatha atmana-manyava vaco vimunca-thamrta-syaisa setuh ॥ 5 ॥

He in whom the heaven, the earth and the interspace are centered, together with the mind and all life-breaths (Prana-s) – know Him alone as the one Self of all, and desist from all other talk. This is the man's bridge to the shore of Immortality (across the ocean of life). [II – II – 5]

- Substratum of world = Vishwadhara



Bhuloka, Svargaloka

- Vishwadharam is Paramatma, not clearly stated.

Main Reason :

- Upanishad clarifies by using word Atma – Chetana Vastu.
- Pradhanam = Achetanam.

नानुमानमतच्छब्दात् ।

Nanumanamatacchabdat

(The abode of heaven etc.) is not that which is inferred i.e. Pradhana because there is no term indicating it. [1 – 3 – 3]

- Because of absence of expressions relevant to Pradhanam - Achetana revealing expressions.
- Words said – Chetanam - Sarvagya, Sarvavitu.

Incidental Purva Pakshi for 3rd Sutra :

Brihadaranyaka Upanishad :

स होवाच, वायुर्वै गौतम तत्सूत्रम् ; वायुना वै
गौतम सूत्रेणायं च लोकः परश्च लोकः सर्वाणि च भूतानि
संदृब्धानि भवन्ति ; तस्माद्वै गौतम पुरुषं प्रेतमाहुर्ब्र-
ह्मसिषतास्याङ्गानीति ; वायुना हि गौतम सूत्रेण संदृब्धानि
भवतीति ; एवमेवैतद्याज्ञवल्क्य, अन्तर्यामिणं ब्रूहीति ॥ २ ॥

sa hovāca vāyur vai, gautama, tat sūtram; vāyunā vai, gautama,
sūtreṇāyaṁ ca lokaḥ paraś ca lokaḥ sarvāṇi ca bhūtāni
saṁdṛbdhāni bhavanti, tasmād vai, gautama, puruṣam pretam āhuḥ
vyasraṁsiṣatāsyāṅgānīti; vāyunā hi, gautama, sūtreṇa saṁdṛbdhāni
bhavantīti. evam etat, yājñavalkya, antaryāmiṇaṁ brūhīti || 2 ||

He said, Vayu, O Gautama, is that Sutra. Through this Sutra or Vayu this and the next life and all beings are held together. Therefore, O Gautama, when a man dies, they say that his limbs have been loosened, for they are held together, O Gautama, by the Sutra or Vayu. Quite so, Yajnavalkya. Now describe the Internal Ruler. [III – VII – 2]

- Vayu = Thread holding universe.

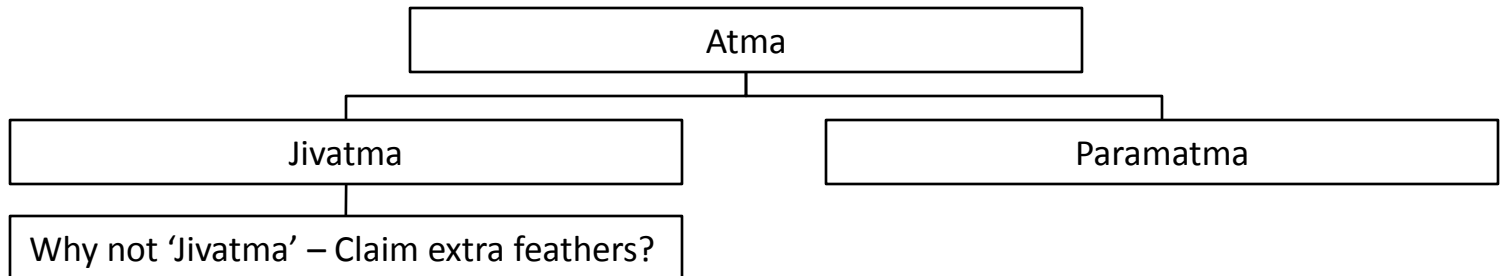
Shankara :

- 3rd sutra negates Vayu, because of same reason, Atat Shabdat.
- Pradhanam = Achetanam, Mundak = Has Sarvagya, Sarvavittu, Vishwadharam of Mundak = Chetana Vastu.

4th Sutra :

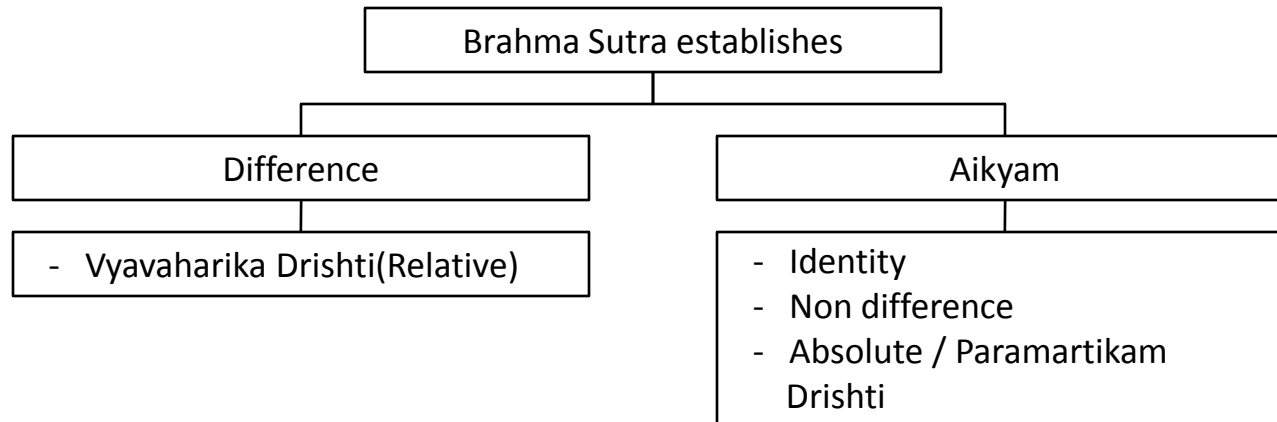
General Analysis : Purva Pakshi :

- 3rd line of Mundak Upanishad - Chapter 2 – 2 – 5
- Substance presented as Atma.



Shankara :

- Jivatma and Paramatma - Different in Vyavaharika Drishti.
- Support Bheda Vadis – Dvaita and Visishta Advaitin.



- Amavasya day – Tharpanam. Put Poonal on left / Right / Centre.
- Seer feels Brahmana not sure, Bheda – Abheda Vada is intermediary step.

Step :

1) Join shoulders with Dvaitin and Visishta Advaitin :

- Establish Bheda, difference evident.

Shastra :

- Need not say - Eat and you will quench hunger.

Why establish Bheda?

- Sankhya does not establish Ishvara in Vyavaharika level.

First :

- Establish – Jiva / Jagat difference in Vyavahara.

Second :

- Establish 3rd Entity – Ishvara.

| Ishvara | Jiva |
|--|---|
| <ul style="list-style-type: none"> - Karanam - Controller - Adharam | <ul style="list-style-type: none"> - Karyam - Controlled - Adheyam |

Third :

- Ask Dvaitin and Visishta Advaitin - Is the difference relative or absolute?

| Visishta Advaitin and Dvaitin | Advaitin |
|---------------------------------------|---|
| Difference Absolute (Paramartikam) | Difference only Relative (Vyavaharika) |

- Show Ishvara different from Jiva, content of sutra 4, 5, 6, 7.
- Vishwadhara Parameshwara not Jiva, Vyavaharika Drishtya, then Brahma sutra not confusing.

Reason :

- Vishwadhara not Jiva, By Anuvritti - From previous sutra.

Example :

- Rama has gone to forest Lakshmanan also, Atat Shabdat.
- Vayu – Pradhanam Vachaka, Abavat – Achetana Shabda Abavat.
- Here Chetana Vachaka Shabda Abavat.
- Alpajya Jiva – No expression which reveals Jiva is Brahman / Vishwadharam.
- Sarvagya – Chetana Vachaka, Vartate – Natu Alpagya Chetana Vachaka.
- Sarvagya refers to Chetanam but Jiva is Alpiscent – Not Omniscient.
- Vishwadharam not Jiva because of absence of expressions related to Jiva.

2 Words :

- Vaishvanara Na Prana britu Cha – Ata Shabdat.
- Vaishvanara – Na Prana Brutu



Jivatma / Prani

- Prana Vibharti Iti Pranabrt.
- That which holds Prana in this, body for sometime, that which carries Prana from one body to another.
- Prani - Subjected to Punarapi Jananam / Maranam.

Cha :

- Vishwadhara – Not Jiva also. In previous sutra, Vaishvanara not Pradhanam, Vayu.
- Atat – Shabdat.
- Because of absence of expressions relevant to Jiva in mantra, like Alpagya, Samsari...
- Such expressions are not there.
- Sarvagya, Sarva Vittu is there Mundak Upanishad :

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ॥ ९ ॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah ।
Tasmad-etad brahma nama rupam-annam ca jayate ॥ 9 ॥

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

Sutra 5 :

भेदव्यापदेशात् ।

Bhedavyapadesat

(Also) on account of the declaration of difference (between) individual soul and the abode of heaven etc. [1 – 3 – 5]

- Vaishvanara not Jiva.

Mundak Upanishad :

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।

तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५॥

Yasmin dyauh prathivi cantariksa-motam manah saha pranais-ca sarvaih ।

tam-evaikam janatha atmana-manyava vaco vimunca-thamrta-syaisa setuh ॥ 5 ॥

He in whom the heaven, the earth and the interspace are centered, together with the mind and all life-breaths (Prana-s) – know Him alone as the one Self of all, and desist from all other talk. This is the man's bridge to the shore of Immortality (across the ocean of life). [II – II – 5]

- Indicates difference, between Jiva from Vishvanara.
- Line 1 + 2 - Vaishvanara, 3rd line 'Janata' - May you know that 3rd person – Vaishvanara.
- You – 'Jivatma' - Subject to knowledge.
- Vaishvanara - Object of knowledge.
- They have subject, object Bheda, difference, knower of Vaishvanara - Different from known.
- Vaishvanara - Bheda indicated.

Question :

- Not about Jiva, Jiva appears in universe – Jiva not cause of universe – Has Punar Janma cycle.

Question :

- About – Paramatma – Ishvara.

Answer : Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

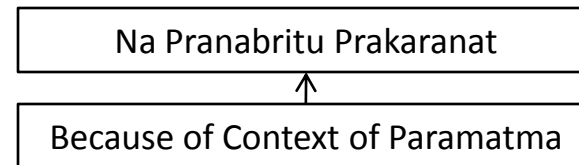
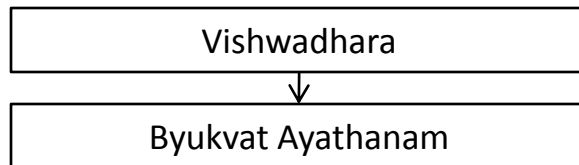
Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

- Talks about Jagat Adhara – Paramatma.

Word Analysis :

Supply 3 words :



- Prakaranam = Context.

Answer depends on Question :

Question :

- How much rice is there?

Answer :

- Fire very hot

Question : Mundak Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-ngirasam vidhivad-upasannah papraccha ।

Kasmin nu bhagavo vijñate sarvam-idam vijñatam bhavatiti ॥ 3 ॥

The great householder Saunaka duly approaching Angira in the prescribed manner asked. “What is That, my Lord, having known which all these become Known?” [I – I – 3]

- Indirectly – Prakaranam.

प्रकरणात् ।

Prakaranat

On account of the subject matter. [1 – 3 – 6]

General Analysis :

- Indirect way - Proof

Mundak Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

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The great householder Saunaka duly approaching Angira in the prescribed manner asked. “What is That, my Lord, having known which all these become Known?” [1 – 1 – 3]

- Jivatma and Paramatma located in body of everyone, 2 birds perched on a tree.
- ‘Paramatma’ – Distinct from ‘Jivatma’
- ‘Jivatma’ – Eating fruit of karma Phalam, Sukham, Dukham - Pipalam through participator.
- Paramatma – Anashnan Abijaya Abichana Sthithi.
- Without Eating, witnessing, spectator, non participator.
- Upanishad wants to reveal Paramatma non participator.
- Paramatma alone Tatparyam of the mantra , not ‘Jivatma’
- Jivatma – As Experiencer of karma Phalam, Upanishad need not introduce ‘Jivatma’ to us - All are Experiencing.
- Rahasyam = ‘Paramatma’, Sarva Loka Pratishtitam.

- Aboktru 'Paramatma' – Distinct from 'Jivatma'
- Chapter 3 – 1 – 1 – Mundak distinct from 'Jivatma'.
- If previous mantras – Vishwadhara talks of 'Jivatma', Pradhanam, suddenly introducing 'Paramatma' will become out of context.
- In Chapter 3 – 1 – 1 - Talking about 'Paramatma' - Will be irrelevant - Out of context.
- Vishwadhara mantra of Paramatma – Chapter 2 – 2 – 5 - Talks about 'Paramatma' of Chapter 3 – 1 – 1 continuous flow ok.
- If Chapter 2 – 2 – 5 is Pradhanam and Chapter 3 – 1 – 1 is Aboktru Paramatma, not in context.

Verse Meaning :

- Vishwadhara Prana brut.
- Vishwadhara not Jiva Bhid Adananyam cha.

Sutra 7 :

स्थित्यदनाभ्यां च ।

Sthityadanabhyam cha

And on account of the two conditions of remaining unattached and eating (of which the former is characteristic of the Supreme Self, the latter of the individual soul). [1 – 3 – 7]

- Sthithihi – Adanam → Jivatma involvement, Pipalam eating, Participation.



Non participation, remaining aloof, witness.

- Dvasuparna, Paramatma - Anashnan, non involvement.
- Because of participation of Jiva and non participation of Paramatma in experiencing karma Phalam revealed.

Mundak Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-ngirasam vidhivad-upasannah papraccha ।
Kasmin nu bhagavo vijnate sarvam-idam vijnatam bhavatiti ॥ 3 ॥

The great householder Saunaka duly approaching Angira in the prescribed manner asked. “What is That, my Lord, having known which all these become Known?” [I – I – 3]

- Vishwadharam not Jiva.
- Vishwadharam is Paramatma, 4th Reason over Adhikaranam over.

Lecture 91

- 1st Chapter - 3rd Pada - 1st Adhikaranam.
- Bug Bu Aadi Aayatanam, abode of heaven, earth etc.

1) Vishaya :

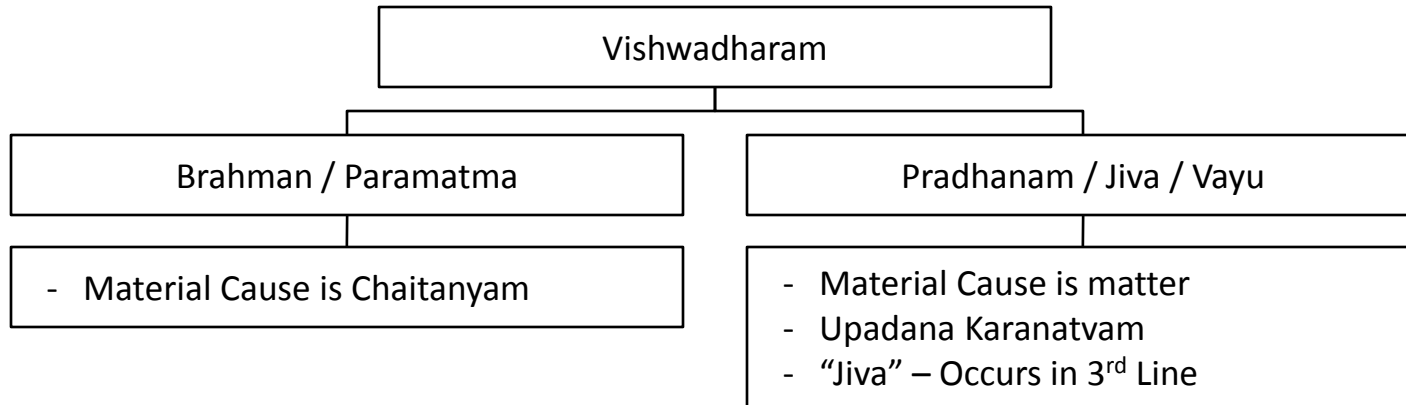
- Substratum of universe in Mundak Upanishad :

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानात आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५ ॥

Yasmin dyauh prathivi cantariksa-motam manah saha pranais-ca sarvaih I
tam-evaikam janatha atmana-manya vaco vimunca-thamrta-syaisa setuh II 5 II

He in whom the heaven, the earth and the Interspace are centered, together with the mind and all life-breaths (Prana-s) – know Him alone as the one Self of all, and desist from all other talk. This is the man's bridge to the shore of Immortality (across the ocean of life). [II – II – 5]

2) Samshaya – Doubt :



Purva Pakshi No 2 :

- Why Jiva is Vishwadharam?
- World comes into being only for benefit of Jiva not for world's Punya – Papam.
- World is Achetanam, no Kartrutvam, no Kama, no karma, no Karmaphalam.
- World need not come for its own sake.

- World comes for Sukha – Dukha Anubava for Jiva, Hence Jiva responsible for arrival of world.
- Samashti Prarabda responsible for world's arrival.
- When Prarabda exhausted world resolves.

Purva Pakshi No.1 :

- Matter is material cause, Upadana Karanam hence it is Jagat Adharam.

Purva Pakshi No.2 :

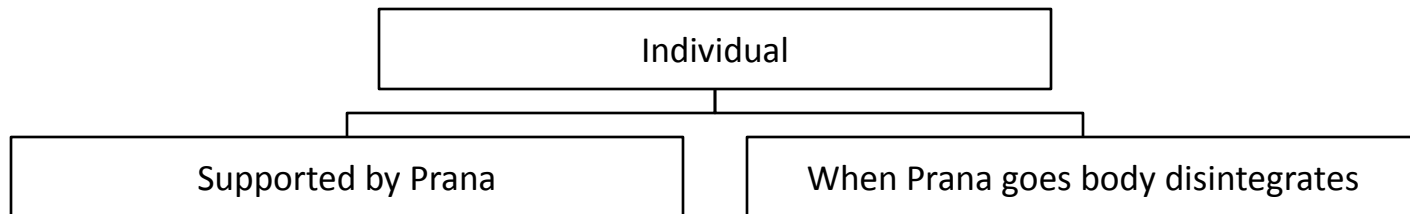
- Vayurvai Gautama sutra.
- Brihadaranyaka Upanishad :

स होवाच, वायुर्वै गौतम तत्सूत्रम्; वायुना वै
गौतम सूत्रेणायं च लोकः परश्च लोकः सर्वाणि च भूतानि
संदृब्धानि भवन्ति; तस्माद्वै गौतम पुरुषं प्रेतमाहुर्ब्र-
ह्मसिषतास्याङ्गानीति; वायुना हि गौतम सूत्रेण संदृब्धानि
भवतीति; एवमेवैतद्याज्ञवल्क्य, अन्तर्यामिणं ब्रूहीति ॥ २ ॥

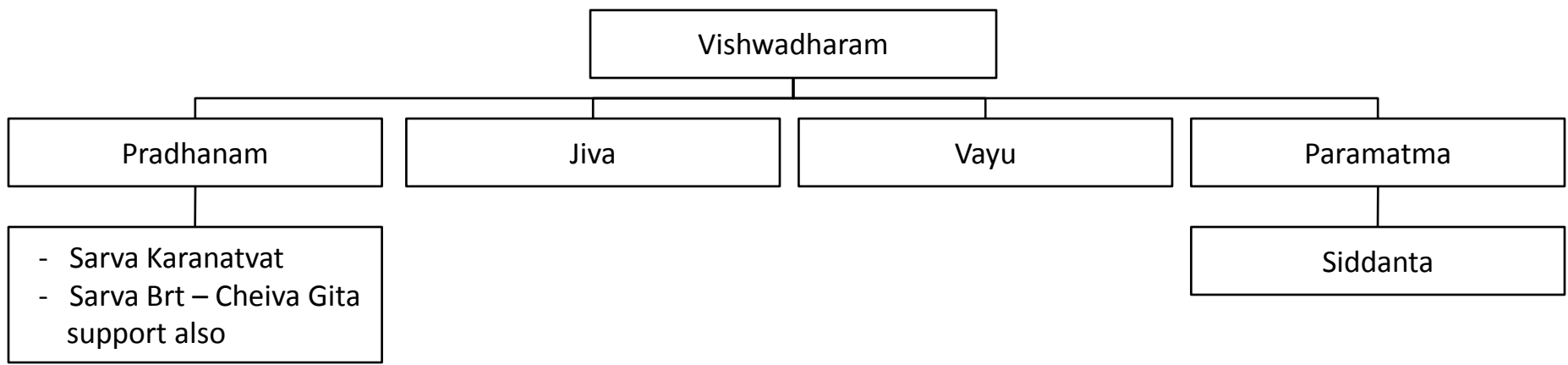
sa hovāca vāyur vai, gautama, tat sūtram; vāyunā vai, gautama,
sūtreṇāyam ca lokaḥ paraś ca lokaḥ sarvāṇi ca bhūtāni
saṁdṛbdhāni bhavanti, tasmād vai, gautama, puruṣam pretam āhuḥ
vyasraṁsiṣatāsyāṅgānīti; vāyunā hi, gautama, sūtreṇa saṁdṛbdhāni
bhavantīti. evam etat, yājñavalkya, antaryāmiṇam brūhīti || 2 ||

He said, Vayu, O Gautama, is that Sutra. Through this Sutra or Vayu this and the next life and all beings are held together. Therefore, O Gautama, when a man dies, they say that his limbs have been loosened, for they are held together, O Gautama, by the Sutra or Vayu. Quite so, Yajnavalkya. Now describe the Internal Ruler. [III – VII – 2]

- Ayam Cha Lokaha Sandrupdhani → World supported by Vayu



- Samashti Vayu Tatvam responsible for total universe .



4) Siddantin :

- Vishwadharam = Brahman.

Reason :

a) Sutra 1 + 2 :

द्युभवाद्यायतनं स्वशब्दात् ।

Dyubhvadyayatanam svasabdat

The abode of heaven, earth, etc., (is Brahman) on account of the term, 'own' i.e., 'Self'. [1 – 3 – 1]

मुक्तोपसृप्यव्यपदेशात् ।

Muktopasripyavyapadesat

Because of the declaration (in the scriptures) that that is to be attained by the liberated. [1 – 3 – 2]

Upanishad clarifies by :

- Sarvagya, Sarvavittu, Vishwadhara = Omniscient Brahman.
- Inert - Pradhanam can't be omniscient, Inert - Vayu can't be Omniscient Jiva – Alpscient.

b) Brahman = Destination :

- Pradhanam – Inert not anyone's destination Muktovyapadeshat.

- 5 Sutras - 3, 4, 5, 6, 7 – Negate Pradhanam, Jiva, Vayu Vadis.

5th Sangatih :

- Proper position - 1st Chapter - 3rd Pada - 1st Adhikarana.

Sutra 8 :

भूमासम्प्रसादादध्युपदेशात् ।

Bhuma samprasadadadhyupadesat

Bhuma (is Brahman) because it is taught after the state of deep sleep (i.e. after Prana or the vital air which remains awake even in that state). [1 – 3 – 8]

Chandogyo Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा
तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति १

Yatra nanyatpasyati nanyacchrnoti nanyadvijanati sa bhumatha
yatranyatpasyatyanyacchrnotyanyadvijanati tadalpam yo vai bhuma
tadamrtamatha yadalpam tanmartyam sa bhagavah kasminpratisthita
iti sve mahimni yadi va na mahimniti II 1 II

Sanatkumara said : Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, “Sir, what does bhuma rest on?” Sanatkumara replied, “It rests on its own power – or not even on that power [i.e.. It depends on nothing else].” [7 – 24 – 1]

| Buma | Samprasada Avi Upadeshat |
|---|---|
| <ul style="list-style-type: none"> - Brahman - 2 Sutras | <ul style="list-style-type: none"> - Prana / Vital force |

- Buma Lakshana mantra, definition of Brahman – Important.
- Brahman is that in which. No seer sees anything with seeing instrument.

- None hears anything with hearing instrument.
- No knower knows anything with knowing instrument.
- In which Triputi is absent, Triputi Rahitam Brahman.
- Subject, object, instrument.
- Hearer, heard, hearing instrument.
- Seer, Seen, seeing instrument.
- Knower , known, knowing instrument, Kartru, karma, Karanam.
- Pramatra, Pramanyam, Pramanam, divisions not there , called Triputi.
- No Vidiyam / Divisionless, Advaitam / Non dual.
- Nirvikalpam – Without Vikalpam of seer, seen, sight, hearer, heard, hearing.
- Because it is Advitiam, it is Anantam.

Final Meaning :

- Buma is infinite, Yatra Nanyat Pashyati, Srinoti, Vijanati....(Chapter 7 – 24 – 1)
- Wherever Triputi is there, it is Alpam, finite, perishable.
- Buma – Infinite, everything else finite, perishable, subject to end.

| Buma | Jiva / Jagat / Ishvara |
|-----------------|------------------------|
| Sukham infinite | Dukham Finite |

- Vishwadharam, Unsupported support of Everything.

Background : Chandogyo Upanishad :

| Student | Teacher |
|---|---|
| <ul style="list-style-type: none">- Narada- Studied all but sorrow not gone- Soham Bhagavo... [Chapter 7 – 1 – 3] Educated miserable, now Before ignorant miserable- No Change in misery, Tarati Shokam Atmavit, only Atmavit Shokam Tarati “Knower of Brahman – Crosses Sorrow” | <ul style="list-style-type: none">- Sanat Kumar Samvada |

Chandogyo Upanishad :

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं ह्येव मे
भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः
शोचामि तं मा भगवाञ्छोकस्य पारं तार- यत्विति
तं होवाच यद्वै किञ्चेतदध्यगीष्टा नामैवैतत् ३

**So'ham bhagavo mantravidevasmi natmavicchrutam heyva me
bhagavaddrsebhystarati sokamatmaviditi soham bhagavah
socami tam ma bhagavanchoasya param tarayatviti
tam hovaca yadvai kincaitadadhyagistha namaivaitat II 3 II**

True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow. Sanatkumara then said to Narada, Everything you have learnt so far is just words. [7 – 1 – 3]

- Atma - Aap Root – Yatcha Aapnoti Sarvam Vyapnoti Iti.
- Biggest, Buma Knower of Buma crosses sorrow, in me is the biggest thing in creation.
- Chapter 7 - 1 – 14 Series - Each bigger, Nama word – Aasha (Desire).
- Chapter 7 – Section 1 – 14, 14 sections teach 14 times.
- Nama, Vak, Aasha, Vayu, Maricha, Prithvi,

Like in Taittiriya :

- 1st Annamaya is Atma, 2nd Pranamaya is Atma.

15th Section :

- Bigger than 14 is Prana = Life principle.
- Prana = Mata, pita, Vishwadhara, sustains everything, biggest in creation.
- Pranavati = Ati Vadi.
- Sarvam Atitya Vartate iti
- 'Ati' - தாண்டி இருக்கு
- Apekshika Ati Vadi
- Relative Ati Vadi

16th Section :

- Real Ati Vadi - Who knows Brahman.
- Brahman casually dealt with.

17th Section - 23rd Section : Sadhanas

24th Section :

- Definition of Buma...

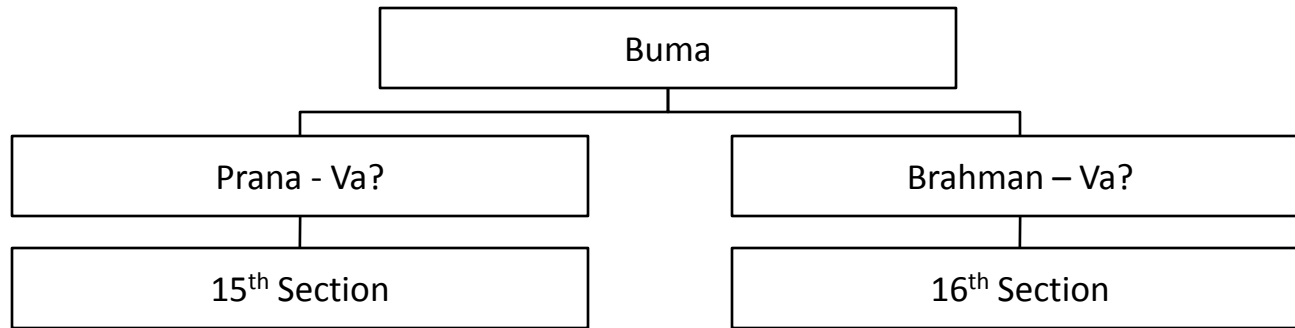
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इति स्वे महिम्नि यदि वा न महिम्नीति १

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- Buma = Common noun – Biggest, Triputi Rahitam.

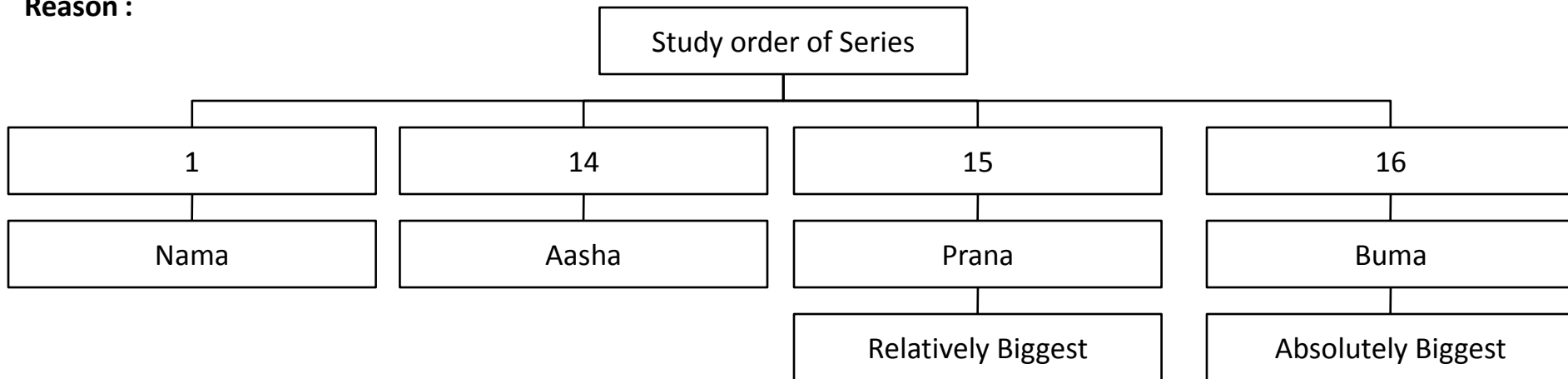


General Analysis : 1st Mantra :

Siddanta :

- Buma is not Prana

Reason :



Positional Argument :

Parliament Seating :

- Determines status

Word Analysis of 1st sutra :

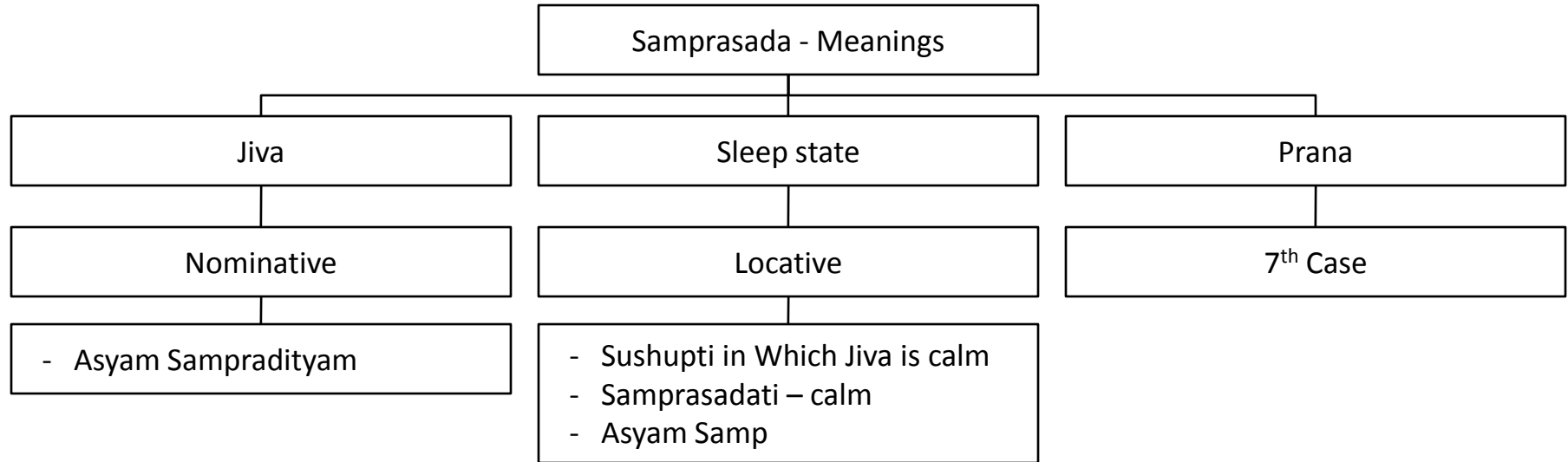
- Buma Brahman Samprasadat Ati Upadesat(Chapter 1 – 3 – 8)

a) Buma in Chapter 7 – 24 - 1:

- Root Bahu = Full, Naraya = Vaigunyam.

b) Samprasada Samprasiditi = Prana Here :

- Jiva - Who remains resolved in sleep here.



- In sleep everything resolved except Prana - Alone is Awake(Lakshanaya)

Prasno Upanishad :

प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् ।
मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥ १३ ॥

Praanasyedam vase sarvam, tridive yatpratishtitam
maateva putraan-rakshasva sreecha prajnaam cha vidhehinah iti || 13 ||

All this is within the control of the prana ; all that is in heaven is also under its control. Protect us like a mother. Give us prosperity and wisdom. [Chapter II – Verse 13]

- Digesting
 - Respiratory
 - Circulation
- } Actions continue

c) Ati = After :

- Buma teaching is after Prana.

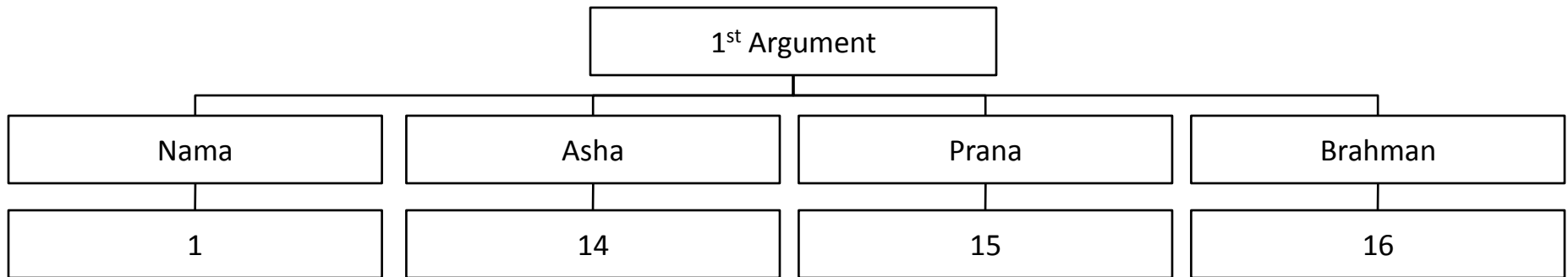
d) Upadesha :

- Teaching because of teaching of Brahman after Prana, in Chapter 7 – 16 Section.
- Brahman is bigger than Prana, Section 1 – 14 – Smaller.

Example :

- Father / son attending program, does not mean son bigger. Don't apply rule out of context same Pravaha.

Purva Pakshi : Prana Vadi :



- Study end of each section.

Narada :

- Teach Material Cause next higher thing, no 'Question' after 15.
- Sishya – Satisfied – Prana = Life, Principle - All pervading – Ant to Human has Prana.
- Brahmaji – Narada Truptaha-

2nd Argument :

- Pranavadi given title 'Ativadi', Seeker of Prana = Seeker of Biggest.

3rd Argument :

- Section : 16 - 23 - Sadhanas only

Lecture 92

Buma Adhikaranam

Chandogyo Upanishad :

- Chapter 7 – 24

1st Reason of Purva Pakshi :

| Nama | Asha | Prana | Buma |
|------|------|-------|------|
| 1 | 14 | 15 | 16 |

Teaching after Samprasada (Prana) :

- Dialogues from Nama to Prana.
- Seeker of Prana = Seeker of bigger – ‘Ativadi’ post given.
- Last sections – Sadhanas, Satyamvada, Sraddha, Vigyanam mentioned as Sadhanas.

2nd Reason :

- Prana section, ends with Ativadi, Chandogyo Upanishad : Chapter 7 – 7 – 24.
- Buma Lakshanam = Prana Lakshanam.

| Buma | Prana in Sushupti |
|---|--|
| <ul style="list-style-type: none"> - No Triputi - No Vikalpa - Don't see hear, know - Triputi Rahityam <p>Chandogyo Upanishad :</p> <ul style="list-style-type: none"> - Chapter 7 - 24 - 1 - Chapter 7 - 23 - 1 - Yo Vai Buma tat Sukham, Na Alpe Sukham Asti - You experience continued bliss in Buma <p style="margin-left: 150px;">} Buma = Sukham</p> | <ul style="list-style-type: none"> - Everything resolved except Prana - Samprasada = Sushupti = Prana Buma - Triputi Rahitam - Nirvikalpam - Prana = Triputi Rahitam = Buma = Sukham - Jagrat / Svapna – Sukham comes and goes - Sukham Aham Asvaptai Na Kinchit Aveditam |

Chandogyo Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ
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iti sve mahimni yadi va na mahimniti II 1 II

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यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव
विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति १

yo vai bhuma tatsukham nalpe sukhamasti bhumaiva sukham bhuma tveva
vijijnasitavya iti bhumanam bhagavo vijijnasa iti II 1 II

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

1st Argument :

- Sushupti = Prana

2nd Argument:

- Sushupti = Sukham. Prana = Sushupti = Sukham = Buma (24th Section)
- Lakshana Aikyat, Vastu Aikyat.

| Buma | Prana |
|---|---|
| <ul style="list-style-type: none">- Triputi Rahitam- Sukham- Biggest- Enlivens living being- Sarvatma- All pervading | <ul style="list-style-type: none">- Triputi Rahitam- Sukham- Biggest- Enlivens living being- Sarvatma- All pervading |

Siddhantin : 5 Reasons :

a) Chandogyo Upanishad :

एष तु वा अतिवदति यः सत्येनातिवदति सोऽहं भगवः
सत्येनातिवदानीति सत्यं त्वेव विजिज्ञासितव्यमिति
सत्यं भगवो विजिज्ञास इति १

**Esa tu va ativadati yah satyenativadati soham bhagavah
satyenativadaniti satyam tveva vijijnasitavyamiti
satyam bhagavo vijijnasa iti II 1 II**

But a person must first know the Truth. Then he is truly an ativadi. Narada said, Sir, I want to be an ativadi by knowing the Truth. Sanatkumara replied, But one must earnestly desire to know the Truth. Sir, I earnestly desire to know the Truth, Narada said. [7 – 16 – 1]

- Dialogue over in section 15 - After Prana, Prana Vadi, Ati Vadi.
- Tu = But

Example :

- I am happy but / I understand but / Nice person but...
- Happiness / Understanding / Nice loose, intensity when you put ' But'.

| Prana Vadi 15 Section | Brahma Vadi 16 Section |
|---|---|
| <ul style="list-style-type: none">- Pranavadi Ati Vadi- Relatively Big | <ul style="list-style-type: none">- Starts with Tu – But- Absolutely Big- Eshu Tu Va, Adi Vadati- Brahman Vadi – Real Ativadi- “Vai” – Really indeed, definitely, Undoubtedly- Yaha satyena Ati Vadi |

| Pranavadi 15 th Section | Brahma Vadi 16 th Section |
|---|--|
| <ul style="list-style-type: none"> - Pranavadi Ati Vadi - Relatively Big - Apekshika Ativadi - Relative Biggest - Earlier Position - Prana = Buma(24th Section) | <ul style="list-style-type: none"> - Starts with Tu – But - Absolutely Big - Eshu Tu Va, Adivadati - Brahman Vadi – Real Ativadi - “Vai” – Really indeed, definitely, Undoubtedly - Yaha Satyena Ati Vadi Satyam Brahman - Previous Cha – <p>Chandogyo Upanishad : [6 – 2 – 1]</p> <ul style="list-style-type: none"> - Sad Eva Soumya.. <p>Taittiriya Upanishad : [2 – 1 – 1]</p> <ul style="list-style-type: none"> - Satyam Jnanam... - Aguntukam Ativadi - Absolutely biggest - Later Position - Satyam = Buma(24th Section, Yatra Nanyat Pashyati - End of 26th Section = “Atmat” = Buma - 16(Satyam), 24 (Buma), 26(Atma) - Eshu Tu va Avivadati - “Tu” – Differentiates Satyavadi from Prana Vadi |

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

Sadeva somyedamagra asidekamevadvitiam;
Taddhaika ahurasadevedamagra asidekamevadvitiam
tasmadasatah sajjayata [1]

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

Chandogyo Upanishad :

एष तु वा अतिवदति यः सत्येनातिवदति सोऽहं भगवः
सत्येनातिवदानीति सत्यं त्वेव विजिज्ञासितव्यमिति
सत्यं भगवो विजिज्ञास इति १

Esa tu va ativadati yah satyenativadati so'harm bhagavah
satyenativadaniti satyam tveva vijijnasitavyamiti satyam
bhagavo vijijnasa iti II 1 II

‘But a person must first know the truth. Then he is truly an ativadi.’ narada said, ‘Sir, I want to be an ativadi by knowing the truth.’ Sanatkumara replied, ‘But one must earnestly desire to know the truth.’ ‘Sir, I earnestly desire to know the truth,’ Narada said. [7 – 16 – 1]

2nd Argument :

- In beginning of teaching, Tarati Shokam Atma Vitu.
- Knower of Atma crosses sorrow .

| Satyam | Buma | 26 |
|--------|------|------|
| 16 | 24 | Atma |

- Is teaching not Prana Atma.

3rd Argument :

- Prana = Mithya, can't be greatest in creation.

- Upto 15th section - Nama, Asha, Prana, In 16th - Instead of Prana Brihadaranyaka Upanishad uses Satyena Adivadanti.

Artha Patti :

- He is intelligent means other 4 are not intelligent.

3 Arguments :

Argument No 1 :

- 1 – 15 Asatyam, 16 → Satyam

Argument No 2 :

- 26 section - Atma is real, all pervading, Purastat, Paschat, Dakshinaha, Uttarena, Atma is everywhere.
- Atmanaha Pranaha Jataha, from Atma alone, Prana is born.

| Atma | Prana – 15 Section |
|--|---|
| <ul style="list-style-type: none"> - Karanam – 26 section - Cause - Satyam Atma - Vacharambanam Sat vidya Chapter 6 - 24th Section – Buma = Satya Atma | <ul style="list-style-type: none"> - Karyam - Effect - Mithya, Karyatvat |

2nd Reason :

- Prana Mithya Karyatvat.

3rd Reason :

- Other Upanishad - Say - Prana = Mithya.

Prasno Upanishad :

आत्मन एष प्राणो जायते । यथैषा पुरुषे
छायैतस्मिन्नेतदाततं
मनोकृतेनायात्यस्मिञ्शरीरे ॥ ३ ॥

ātmana eṣa prāṇo jāyate | yathaiṣā puruṣe
chāyaitasminnetadātataṁ
manokṛtenāyātyasmiñśarīre || 3 ||

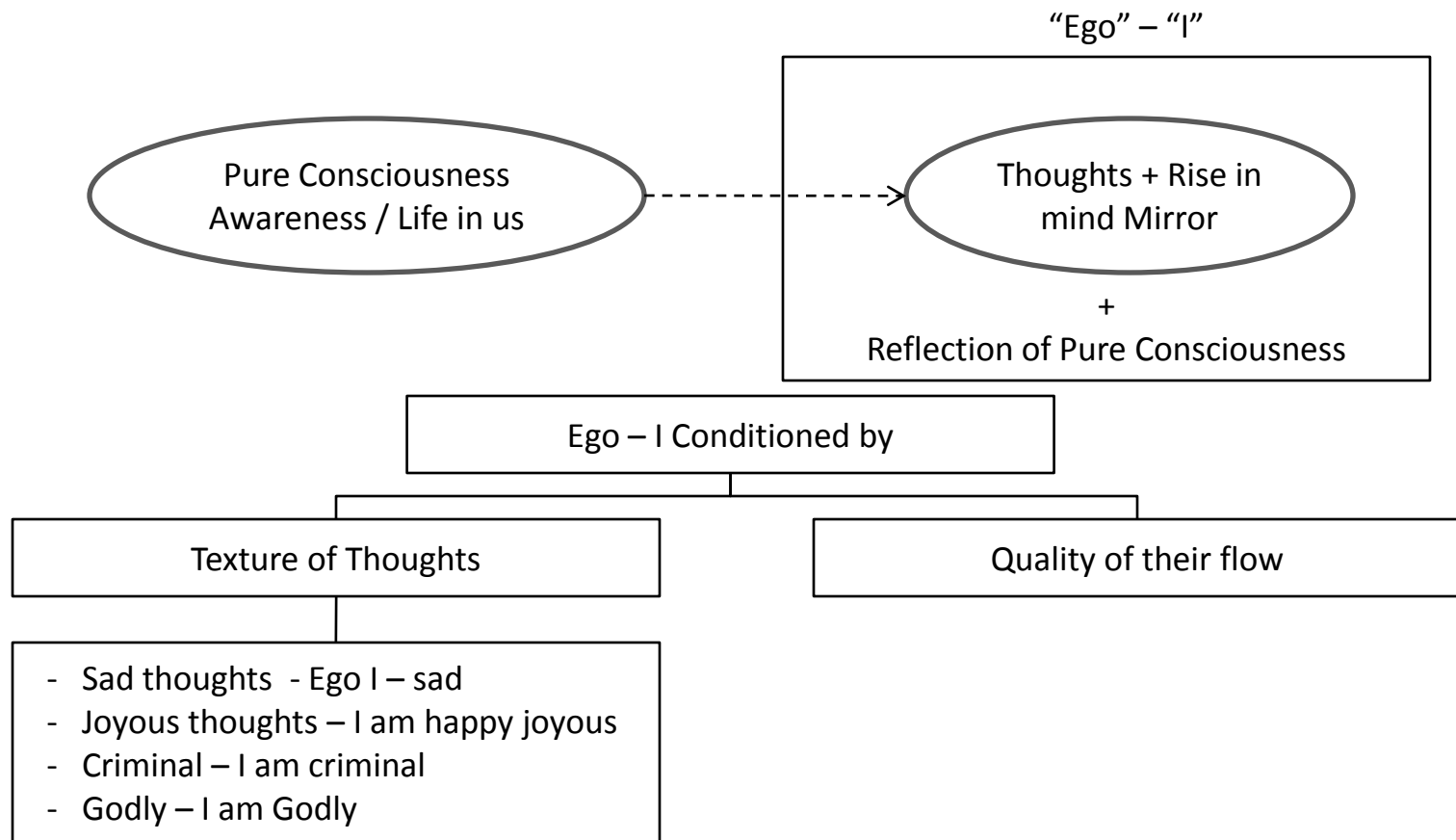
This Prana is born of the Atmana. As shadow is born of the man, so is Prana of self. By The action of the Mind it enters into this body. [Chapter 3 – Verse 3]

Gurudev :

- Prana born from Atma, the self.
- Like shadow - Born from man, Prana - Born from atman.
- Prana spreads out in atman. By actions of mind, Prana enters into this body.
- Where does the mind rise from?
- From atman, pure conscious centre in us, Triputi Rahita Atma / Brahman - Life spark in each individual.

| Atma | Prana |
|----------|---|
| - Person | <ul style="list-style-type: none"> - Reflection / Shadow caused by object but at the same time object is not reduced or tampered with because its shadow or reflection has Emerged out of it. - Gold destroys itself – To become chain - Seed Perishes – To become tree - Mother loses maidenhood – To bring forth the child <p>Here :</p> <ul style="list-style-type: none"> - Supreme reality not destroyed – To become total mind, the creator |

- Ego centre - Concept in us - The mind, the Prana, is the reflection of pure consciousness or life in our mind and intellect.
- Mind - Mysterious nothing - Which assumes for itself a certain stature and gesture when thoughts consistently flow one after another.
- Pure life in us - Consciousness or awareness when it works through the flow of, thoughts expresses itself in a reflection (shadow) which is the ego centric personality that we come to recognise always as ourselves.

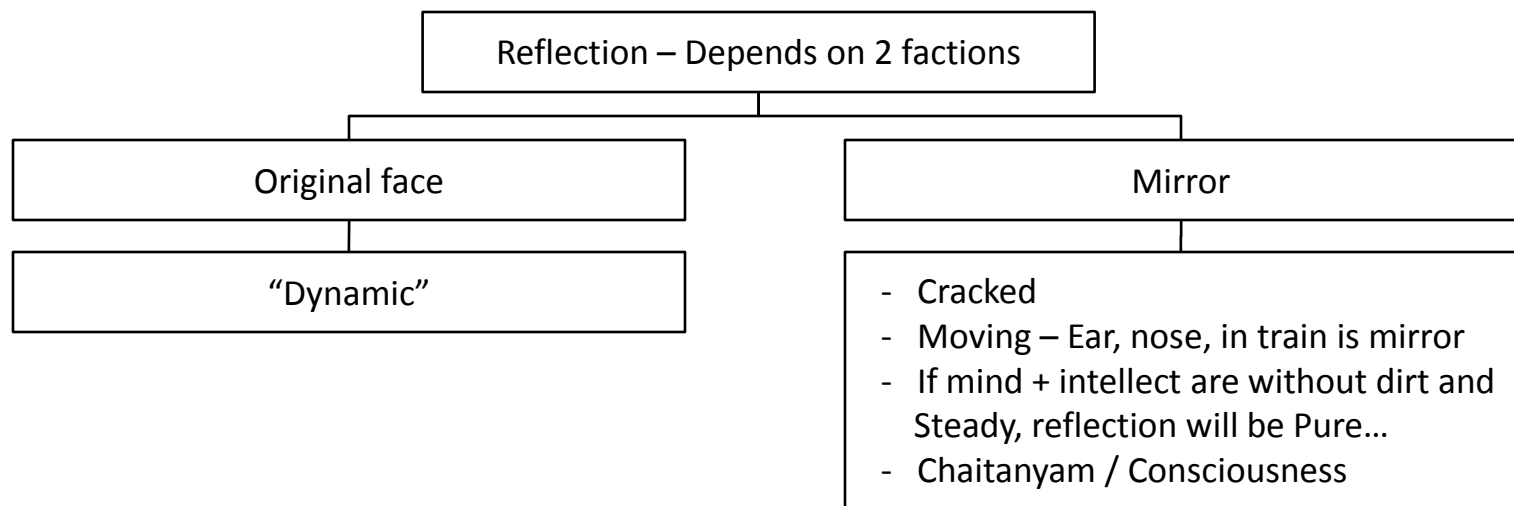


EGO Centre :


- Created out of atman as reflection / Shadow.
- Does not have independent existence apart from the divine spark of Our self.
- Prana / Mind is the shadow of atman.
- Brings out tree of Samsara without, destroying the pure awareness.

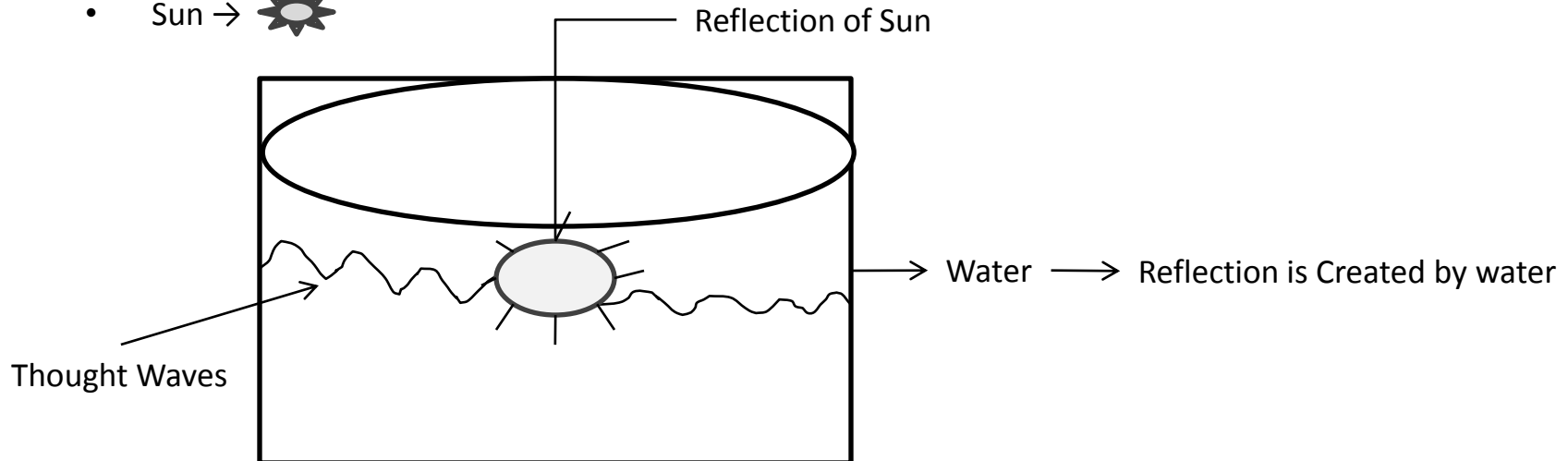
Atma :

- Divine in its activity, dynamism, capabilities, achievements, possibilities.



- Prana comes gets itself housed as an active centre within our body, owing to the willing, wishing, desiring which are all activities of the mind.

• Sun → 



- Water never creates the sun.
- Water becomes a reflecting surface.
- All reflecting surfaces must reflect the object in front of them.

Atman :

- Creates the Prana when the mind a reflecting medium comes in front of it.
- Prana here is the ego centre - Not the inhalation / Exhalation.

Brahma Sutra - Continued :

- Person's Mithya shadow born out of Satya person.
- Mithya Prana born out of Atma, and hence not Buma.
- “ 3 Arguments over “ - Subdivision over.

4th Argument :

- Prana fulfils all definitions of Buma, Triputi Rahitam, Bumatvam, Sukham.

Shankara :

- Definition fits Prana but not perfectly.
- Freedom from Triputi in Sushupti is relative, Triputi not totally gone in Sushupti or Samadhi.
- Hence we don't glorify Samadhi, Triputi goes to Unmanifest.
- In Samadhi or Sushupti, person experiences Nirvikalpa only - A temporary absence.
- Going to come back.

| Samadhi | Open Eyes |
|----------|-----------|
| Advaitam | Dvaitam |

- Triputi Rahityam of Prana / Sushupti / Samprasada is Apekshikam.
- In Brahman alone, Triputi Rahityam is Aguntukam - Permanently Nirvikalpa.
- Atma is permanently Nirvikalpa, should I go to Samadhi or Sushupti to discover Nirvikalpa Atma?
- Experiential Nirvikalpa - I am not interested.

Knowledge :

- I am at all times Nirvikalpa open eyes / Closed eyes Jagrat, Svapna, Sushupti.. at all times Nirvikalpam – Atma.
- Aham Sada Nirvikalpa – Asmi.
- Knowledge alone I am interested – Not Turiya Atita Avasta, but Turiya Jnanam.
- In Jagrat alone knowledge – Aham Nirvikalpa Sarvada... Possible. I am seeing...
- My Nirvikalpam is Paramartikam, Perceived Savikalpam is Vyavaharikam.
- Vyavaharika Savikalpam does not disturb Paramartikam Nirvikalpam.

Gita :

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्।
पश्यञ्श्ृण्वन्स्पृशन्निघ्नन्नश्नन्गच्छन्स्वपञ्श््वसन् ॥ ५.८ ॥

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing.... [Chapter 5 – Verse 8]

Swami Dayananda :

- Some want to experience Nirvikalpa in class teaching...
- Hence, close eyes - Open eyes – Dvaitam, for communication eye contact, important.
- To communicate, see eyes.
- Dvaitam you see should, not disturb Advaitam you are, by understanding and a fact.
- Buma not Prana because Triputi Rahityam is Apekshikam not Atyantikam.

Next :

- Prana = Sushupti = Sukham.
- Sukham comes temporarily in Sushupti - Resolution temporary.
- Real Sukham available in all states.

| Prana (Ego centre) | Brahman |
|--|---|
| <ul style="list-style-type: none"> - Apekshika Sukshma - Apekshika Nirvikalpam - Apekshika Triputi Rahityam - Apekshika Bumatvam - Relatively Big - Akasha more pervasive than Vayu Tatvam - Compared to Sthula Shariram, Prana more Pervasive - Buma not Prana but Brahman. | <ul style="list-style-type: none"> - Atyantika Sukham - Atyantika Nirvikalpam - Atyantika Triputi Rahityam - Atyantika Bumatvam |

Sutra 9 :

धर्मोपपत्तेश्च ।

Dharmopapattescha

And because the attributes (declared in the scriptural passage to Bhuma) apply appropriately only to Para Brahman. [1 – 3 – 9]

General Analysis:

- Study other Upanishad if one Upanishad vague.
- All Buma Lakshanas tally with Brahman only.
- All Buma and Brahman Dharma's identical.
- “ Sandigda Vakyasya Asindigda Vakhya Dvara Samarpanam “
- Sandigdam – Vague / Doubtful statement, Asandigda - Clear statement, Sandeham – Doubt

Gita :

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसङ्ग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ ३.२० ॥

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

- Karmanaha – Moksha. It is one of the methods.

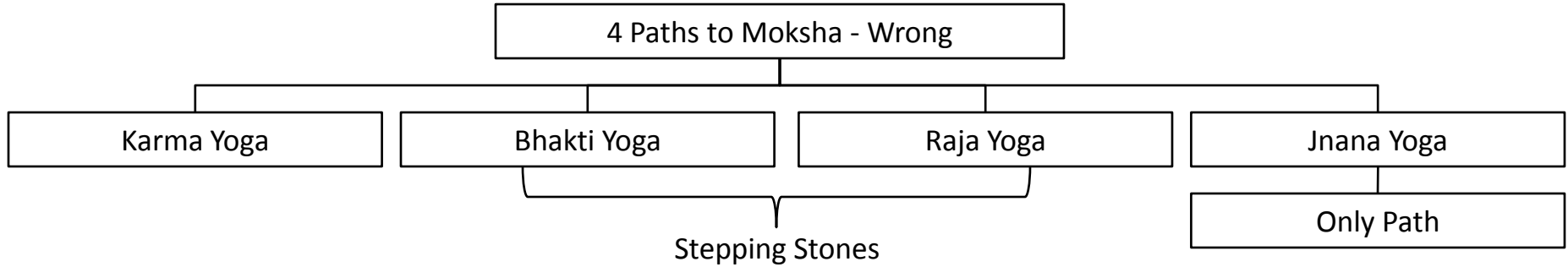
Svetasvatara Upanishad :

वेदाहमेतं पुरुषं महान्त- मादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

vedahma etam purusam mahantam adityavarnam tamasah parastat ।
tam eva viditvati mrtyum eti nanyah pantha vidyate 'yanaya ॥ 8 ॥

I have realized this Great Being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths. [Chapter 3 – Verse 8]

- Moksha only through Jnanam.



- Nirniyate - You establish.
- Buma – Sukham - Chandogyo Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा
तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति १

Yatra nanyatpasyati nanyacchrunoti nanyadvijanati sa bhumatha
yatranyatpasyatyanyacchrunotyanyadvijanati tadalpam yo vai bhuma
tadamrtamatha yadalpam tanmartyam sa bhagavah kasminpratisthita
iti sve mahimni yadi va na mahimniti ॥ 1 ॥

Sanatkumara said : Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, “Sir, what does bhuma rest on?” Sanatkumara replied, “It rests on its own power – or not even on that power [i.e.. It depends on nothing else].” [7 – 24 – 1]

- Buma = Brahman.

a) Taittiriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् ।
आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्तीति ।
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

Anando brahmeti vyajanat I
anandaddhyeva khalvimani bhutani jayante I
anandena jatani jivanti I
anandam prayantyabhisamvisantiti I
saisa bhargavi varuni vidya parame vyoman pratisthita I
sa ya evam veda pratitisthati, annavannado bhavati I
mahan bhavati prajaya pasubhirabrahmavarcasena, mahan kirtya II 1 II

He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

- Sukha dharma belongs to Brahman alone not Prana.
- Triputi Rahitvam belongs to Brahman alone.

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिष भवति तदितर इतरं जिघ्रति, तदितर
इतरं पश्यति, तदितर इतरं शृणोति, तदितर इतरमभि-
वदति, तदितर इतरं मनुते, तदितर इतरं विजानाति ; यत्र
चा अस्य सर्वमात्मैवाभूस्तत्केन कं जिघ्रेत्, तत्केन कं
पश्येत्, तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन
कं मन्वीत्, तत्केन कं विजानीयात्? येनेदं सर्वं विजानाति
तं केन विजानीयात्? विज्ञातारमरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitam iva bhavati, tad itara itaram jighrati,
tad itara itaram pasyati, tad itara itaram srnoti,
tad itara itaram abhivadati, tad itara itaram manute,
tad itara itaram vijanati. yatra tv asya sarvam atmaivabhut,
tat kena kam jighret, tat kena kam pasyet, tat kena kam srnuyat,
tat kena kam abhivadet, tat kena kam manvita,
tat kena kam vijaniyat? yenedam sarvam vijanati,
tam kena vijaniyat, vijnataram are kena vijaniyad iti II 14 II

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known – through what, O Maitreyi, should one know the Knower? [II – IV – 14]

- Only when one discovers Paramatma, Triputi is totally negated.
- Paramatma alone free from Triputi not Prana / Sushupti.
- In Sushupti Triputi not absent but dormant.
- Nirvikalpatva Dharma - Brahman Eva, Sukhatvat Dharma - Brahman Eva.
- Triputi Rahitva Dharma – Brahman Eva, Bumatva (All pervasiveness) Dharma – Brahman Eva.

c) Isavasya Upanishad :

स पर्यगाच्छुक्रमकायमव्रणम
अस्त्राविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भुः यथातथ्यतः
अर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

*Sa paryagac-chukram-akayam-avranam
asna-viragm suddham-apapa-viddham,
kavir-manisi paribhuh svayam-bhuh yatha-tathyatah
arthan-vyadadhac-chasva-tibhyah samabhyah [8]*

8. He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendent and self-existing. He alone allotted their respective functions (duties) to the various eternal years (Creators). [Verse 8]

- That Brahman alone is all pervading, Buma – Sarvagyam.

d) Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

Sutra 1 – 3rd Pada – 1st Adhikaranam :

भूमासम्प्रसादादध्युपदेशात् ।

Bhuma samprasadadadhyupadesat

Bhuma (is Brahman) because it is taught after the state of deep sleep (i.e. after Prana or the vital air which remains awake even in that state). [1 – 3 – 8]

2nd Sutra :

धर्मोपपत्तेश्च ।

Dharmopapattescha

And because the attributes (declared in the scriptural passage to Bhuma) apply appropriately only to Para Brahman. [1 – 3 – 9]

2nd Chandogyo Upanishad : Chapter 7 – 24

Purva Pakshi :

- Pranavadi – Buma = Prana, Dharma Upadeshascha.

General Analysis :

- All features of Brahman in Chapter 7 – 24 – 1 - Fits Brahman alone.
- Dharma = Qualification, qualities, attributes in Chapter 7 – 24 – 1 - Fits - Upapatti, propriety into Brahman alone.

1) Vyavahara Ateetatvam :

- Beyond Darshana, Sravana Vyavahara, beyond seeing , hearing activities is Buma.
- Hearing, seeing activities are not there, but I exist as pure awareness, consciousness, Ananda, existence.
- Transactions require Triputi, Srota, Sravanam, Srotavyam, Drishta, Darshanam, Drishyam, Triputi Abavat, Vyavahara Abavat.
- Prana never Vyavahara Ateeta, If Prana goes, class closed.

| Prana | Brahman / Paramatma |
|----------------------|--|
| - Vyavaharika Satyam | - Vyavaharika Ateeta - Paramartikam |

Isavasya Upanishad – Mantra :

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिष भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति, तदितर इतरं शृणोति, तदितर इतरमभि-
षदति, तदितर इतरं मनुते, तदितर इतरं विजानाति ; यत्र
चा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्, तत्केन कं
पश्येत्, तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन
कं मन्वीत, तत्केन कं विजानीयात्? येनेदं सर्वं विजानाति
तं केन विजानीयात् ? विज्ञातारमरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitam iva bhavati, tad itara itaram jighrati,
tad itara itaram paśyati, tad itara itaram śṛṇoti,
tad itara itaram abhivadati, tad itara itaram manute,
tad itara itaram vijānāti. yatra tv asya sarvam ātmāivābhūt,
tat kena kaṁ jighret, tat kena kaṁ paśyet, tat kena kaṁ śṛṇuyat,
tat kena kaṁ abhivadet, tat kena kaṁ manvīta,
tat kena kaṁ vijānīyāt? yenedam sarvaṁ vijānāti,
taṁ kena vijānīyāt, vijñātāram are kena vijānīyād iti || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known – through what, O Maitreyi, should one know the Knower? [II – IV – 14]

- Who will see? Subject negated.
- What will he see? Object negated.
- With what instrument will he see? Instrument negated.
- Brahman = Vyavaharika Ateeta.

Isavasya Upanishad :

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,
tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

a) Vyavahara Ateeta belongs to Brahman not to Prana.

b) Chandogyo Upanishad :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव
विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति १

*yo vai bhuma tatsukham nalpe sukhamasti bhumaiva sukham bhuma tveva
vijijnasitavya iti bhumanam bhagavo vijijnasa iti II 1 II*

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

- Sukhatvam - Happiness belongs to Brahman, not Prana.
- Brahman alone Ananda Svarupaha.

Taittiriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् ।
आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्तीति ।
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

*Anando brahmeti vyajanat I
anandaddhyeva khalvimani bhutani jayante I
anandena jatani jivanti I
anandam prayantyabhisamvisantiti I
saisa bhargavi varuni vidya parame vyoman pratisthita I
sa ya evam veda pratisthathi, annavannado bhavati I
mahan bhavati prajaya pasubhirabrahmavarcasena, mahan kirtya II 1 II*

He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

- After crossing Mano Maya, Ananda Maya - Ananda realised.
- Brahman has no Ananda Maya, status of Sushupti also

Taittiriya Upanishad :

तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।
तस्माद्वा एतस्माद्विज्ञानमयात् ।
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ २ ॥

tasyaisa eva sarira atma, yah purvasya,
tasmadva etasmadvijnanamayat,
anyo'ntara atmanandamayah, tenaisa purnah,
sa va esa purusavidha eva, tasya purusavidhatam,
anvayam purusavidhah, tasya priyameva sirah,
modo daksinah paksah, pramoda uttarah paksah,
ananda atma, brahma puccham pratistha,
tadapyesa sloko bhavati ॥ 2 ॥

Of that, of the former, this one verily is the embodied self, different from this self made up of intellect (vijnanamaya) is another self within, formed of bliss (anandamaya). By this, that is filled (by anandamaya the vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika verse about it. [II – V – 2]

यद्वै तत् सुकृतम् । रसो वै सः ।
रस ह्येवायं लब्ध्वाऽऽनन्दी भवति ।
को ह्येवान्यात्कः प्राण्यात् ।
यदेष आकाश आनन्दो न स्यात् ।
एष ह्येवाऽऽनन्दयाति ॥ २ ॥

yad-vaitatsukrtam raso vai sah,
rasagm-hyevayam labdhvanandi bhavati,
ko hyevanyat-kah pranyat
yadesa akasa anando na syat,
esa hyevanandayati ॥ 2 ॥

This which was self-made.. That is taste (joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this joy were not there in the cavity of the heart? This Brahman Itself brings us joy. [II – VII – 2]

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

**Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II**

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Taittiriya, Brihadaranyaka Upanishad - Points out Brahman alone as Ananda Svarupa.
- Buma is Sukham, Brahman is Sukham, Buma = Brahman.
- Vyavahara Ateetam, Triputi Rahitam belongs to Brahman alone.

c) Chandogyo Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा
तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति १

**Yatra nanyatpasyati nanyacchrnoti nanyadvijanati sa bhumatha
yatranyatpasyatyanyacchrnotyanyadvijanati tadalpam yo vai bhuma
tadamrtamatha yadalpam tanmartyam sa bhagavah kasminpratisthita
iti sve mahimni yadi va na mahimniti II 1 II**

Sanatkumara said : Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, “Sir, what does bhuma rest on?” Sanatkumara replied, “It rests on its own power – or not even on that power [i.e.. It depends on nothing else].” [7 – 24 – 1] 77

| Amrutam | Mritam |
|---|--|
| <ul style="list-style-type: none"> - Quality of Brahman - Nityatvam - Eternity - immortality - Permanent - Sarva Karanatvat | <ul style="list-style-type: none"> - Perishable - Quality of Prana - Karyatvat Ghatavat |

d) Sva Mahimni Pratishtitatvam :

- Brahman alone independent, self reliant, self sufficient.

Chandogyo Upanishad :

- Chapter 7 – 24 – 1 – Sa Bagawaha Kasmin...
- Where is Buma located? who supports Buma?
- Buma supports itself, not supported by anyone, self supporting, self sufficient, self reliant, independent.

Shankara :

- Independency belongs to Brahman alone, Prana is never self reliant.

Katho :

- Nobody lives because of Prana.
- Prana survives during sleep and Jagrat and Svapna, because of Atma / Brahman.
- Prana = Product - Not self reliant, Karyam, Depends on Karanam.
- Karanam does not depend on anything.

Gita :

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ ७.१२ ॥

Whatever beings (and objects) that are pure, active and inert, know them to proceed from Me; yet, I am not in them, they are in Me. [Chapter 7 – Verse 12]

- I am not resting upon them, Karanatvat.
- Te Mayi - Karyatvay, they rest on me.

| Prana | Brahman |
|----------------------|--------------------------|
| - Product, Dependent | - Cause - Independent |

- “Sva Mayi Pratishtitam ” - Independent feature.
- Belongs to Brahman – Not Prana.

e) Sarvagatatvam - Chandogyo Upanishad :

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः
स एवेदं सर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्तादहमुपरिष्ठादहं
पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति १

Sa evadhastatsa uparistatsa pascatsa purastatsa daksinatah sa uttaratah
sa evedam sarvamityathato'hankaradesa evahamevadhastadahamuparistadaham
pascadaham purastadaham daksinato'hamuttarato'hameve-dam sarvamiti || 1 ||

That bhuma is below; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhuma. Now, as regards one's own identity: I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 – 25 – 1]

- Front, behind, above, below – Everywhere.

Gita :

अच्छेदोऽयमदाह्योऽयमक्लेदोऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २.२४ ॥

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

- Prana more pervading than Sthula Shariram.

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [1 – 1 – 6]

- Sarvagatah - Belongs to Brahman not Prana.

f) Sarvatmakam – Chandogyo Upanishad :

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः
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- Essence of everything.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ४

Sa ya esho 'nima aitadatmyam idam sarvam, tat satyam, sa
atma, tat-tvam-asi, svetaketo, iti; bhuya eva ma
bhagavan, vijnapayatv-iti; tatha saumya, iti hovacha ॥ 4 ॥

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said] Sir, please explain this to me again. Yes, Somya, I will explain it again, replied his father. [6 – 9 – 4]

6 Features – Dharmas - Features

Vyavahara Ateetatvam

Amrutatvam

Sarvagatam

Sukham

Sva Mayi Pratishtitam

Sarvatmaka

- Fit Brahman only not Prana.
- General Analysis Over.

Word Analysis :

a) Buma in Chandogyo Upanishad :

- Chapter 7 – 24 - 1 is Brahman only

b) Dharma Upapatteh Cha :

| a) Dharma | b) Upapatte |
|---|--------------------------|
| - 6 th Properties of Buma mentioned in the 7 th Section | - Propriety - Fitting |

- Because of 6 Dharmas of Buma mentioned in this chapter are fitting with Brahman only.

c) Cha :

- Because of this reason also Buma Should be Taken as Brahman.

Conclusion :

1) Vishaya :

- Buma in Chapter 7 – 24 - 1 of Chandogyo Upanishad.

Chandogyo Upanishad :

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यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा
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iti sve mahimni yadi va na mahimniti II 1 II

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2) Samshaya :

- Buma literally means that which is big, general pronoun, can refer to any big one, is it Prana or brahman?

3) Purva Pakshi :

- Buma = Prana - Because dialogue concludes with Prana.
- Deals with big items, Each item bigger later, in gradation, Last Prana.

4) Siddhantin :

- Buma = Brahman.
- Reason : 2 Sutras
- Essence : Dialogue not over, continues without Sishya asking question.

Gita :

श्रीभगवानुवाच ।

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ ७-१ ॥

Sri Bhagavan Uvacha :

With the mind intent on me, O Partha, practicing Yoga and taking refuge in Me, how thou Shalt, without doubt, know me fully, that do thou hear. [Chapter 7 – Verse 1] 882

- Satya – initially
 - Buma – Later
 - Atma – Later
- } Beyond Prana, Biggest

5) Sangati :

- Adhikaranam in appropriate place.

Sutra 10 :

अक्षरमम्बरान्तधृतेः ।

Aksharamambarantadhriteh

The Imperishable (is Brahman) on account of (its) supporting everything up to Akasa (ether). [1 – 3 – 10]

General Background :

Brihadaranyaka Upanishad :

स होवाच, पतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलोहितमन्नेहमच्छायमतमोऽचाय-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमघागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ,
avāyva anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,
avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram, anantaram,
abāhyam; na tad aśnāti kiñ cana, na tad aśnāti kaś cana ॥ 8 ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 – 8 – 8]

Story :

- Challenge thrown by Janaka, who is Anuchana Tamaha? most learned.
- Kuru / Panchala Desha came, 1000 Jenny cows - Gold in horns.

Samsrava :

- Sama Veda student of Yajnavalkya. Brahma Nishta – Does Namaskara and says - I want, I take.
- Each section one Brahmana, wife - Katyayini, Meitreyi.
- Gargi - Lady Challenger - Brahma Vadini - 6th Brahma – 8th Brahman - Ashvala, Ushastha, Kanola.
- 2 Questions by Gargi - 2 Arrows Pull your socks.

6) What is Akshara Brahman?

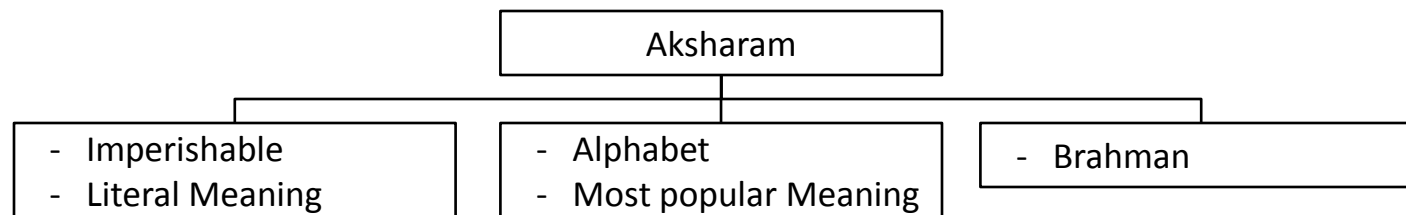
a) Whole cosmos / Space supported by what?

- Substratum by Akasha(Not Element)
- Akasha = Avyakruta Akasha Avyaktam, = Maya.
- Basic matter = Avyakruta Akasha substratum of world “Matter”.

Question 2 : Pritcha Gargi

- Othamcha, Prothascha. What is substratum of Avyakruta Akasha.
- Saho Vacha - This mantra is the answer - Aksharam.
- Apaurusheya Vishaya - Not from my Buddhi.
- Asthulam, Ananu. No small, not long , not short... Nirgunam.
- Brihadaranyaka Upanishad : Chapter 3 – 8 – 8.
- Nirguna Brahman Supports Maya.

Controversy :



| Akshara | Mala |
|----------|--------|
| Alpabets | Series |

Purva Pakshi :

- Varna(Alphabet) = Popular Meaning, primary Meaning, Rudhi Artha, Rudhi - Baliyasi.

Siddantin :

- Establish – Aksharam = Brahman.

General Analysis :

- 10th Sutra of 3rd Pada - 1st sutra of Adhikaranam.

Vyasa Establishes :

- Aksharam is Brahman, support of everything past, present, future, Upto Maya(Akasha here).
- Universal support = Brahman alone, Alphabet - Not support of universe.
- Adharavat Aksharam Brahman.

Word Analysis :

- Aksharam Ambara Anta Drithe

a) Aksharam :

- Brihadaranyaka Upanishad : Chapter 3 – 8 – 8, not Alphabet.

| Ambara | Anta | Drithe |
|-----------------|-------------------|---|
| - Akasha / Maya | - Everything Upto | - Because it is Sustenance support holder |

- Buta Bavaha Sarva Adhara Eva Yat Cham.
- Everything is Omkara → Belonging to past, present, future.
- Beyond Kala is Omkara, Omkara - Has capacity to support everything Upto Akasha.

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- 3rd Adhikaranam - 3rd Pada .

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- Anandam = Ultimate support of everything.
- Sarva Adharatvena, Adhishtanatvena, Aksharam definition here - Most important.
- Brahman - Revealed as one free from all attributes, organs, elements.

- Nisheda Vakya Pramana.
- Revealed negatively, by negation of Everything else...
- Neti, Neti - Definition not revealed positively - Free from everything.
- Asthoolam, Ananu.... Aksharam - Sustains Maya – Avyakruta.

Shankara puts Purva Pakshi in his commentary :

Purva Pakshi :

- Regular alphabet can't sustain - I am not foolish.
- In Veda – Special Aksharam - Not sustain...

Gita :

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन्।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ ८.१३ ॥

Uttering the one syllabled 'Om' – the (symbol of) Brahman – and remembering Me, he who departs, leaving the body, attains the supreme Goal. [Chapter 8 – Verse 13]

- Omkara Rupa Aksharam is Sarva Adhara.

Taittiriya Upanishad :

ओमिति ब्रह्म । ओमितीदं सर्वम् ॥ १ ॥

omiti brahma, omitidagm sarvam ॥ 1 ॥

The sacred sound Om is Brahman. All this is the syllable Om. [I – VIII – 1]

Mandukya Upanishad :

हरिः ओम् । ओमित्येतदक्षरमिदं सर्वं
तस्योपव्याख्यानं भूतं भवद्भविष्यदिति
सर्वमोकार एव । यच्चान्यत्रि-कालातीतं
तदप्योकार एव ॥ १ ॥

hariḥ om | omityetadakṣaramidaṁ sarvaṁ
tasyopavyākhyānaṁ bhūtaṁ bhavadbhaviṣyaditi
sarvamoṅkāra eva | yaccānyattri-kālātītaṁ
tadapyoṅkāra eva ॥ 1 ॥

Harih Aum. Aum, the word, is all this. A clear explanation of it is (the following) : All that is past, present and future, verily, is Aum. That which is beyond the three periods of time is also, indeed, Aum. [Mantra 1]

Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलौहितमन्त्रोहमच्छायमतमोऽचाय-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमघागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ,
avāyva anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,
avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram, anantaram,
abāhyam; na tad aśnāti kiṁ cana, na tad aśnāti kaś cana ॥ 8 ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 – 8 – 8]

- Not - short, big, small.
- Not object of Shabda, Sparsha, Rasa, Rupa, Gandha.
- Sensory properties negated, Aksharam = Nirguna Brahman.

1st Sutra :

- Aksharam is Brahman only, Ambaranta Rithe (Everything Upto Maya).
- Samasta Prapancha, Ambaram – Normally Akasha.
- Here Avyakruta Akasha – Maya.
- Drithehe - Being support, Aksharam - Nirgunam Brahman, it being support of Maya.
- Primary meaning preferred – Vachyartatvat – Mukhyartatvat – Aksharam.
- Go to secondary if it does not fit Vakhya Vritti.
- Aksharam presented as Sarvadhara .

Sruti :

a) Chandogyo Upanishad :

तान्यभ्यतपत्तेभ्योऽभितप्तेभ्य ॐकारः संप्रास्रवत्तद्यथा
शङ्कुना सर्वाणि पर्णा- नि संतृण्णान्येवमोङ्कारेण सर्वा
वाक् संतृण्णोङ्कार एवेदं सर्वमोङ्कार एवेदं सर्वम् ३

Tanyabhyatapattebhyo'bhitaptebhya omkarah samprasravattadyatha
sankuna sarvani parnani samtrnnanyevamomkarena sarva
vaksamtrnnomkara evedam sarvamomkara evedam sarvam || 3 ||

[Prajapati then] meditated on those three vyahrtis [bhuh, bhuvah, and svah]. Out of the vyahrtis, which he thought about, emerged Omkara. Just as a network of ribs is spread all over a leaf, similarly, Omkara permeates every form of speech [or, everything]. All this is Omkara. All this is Omkara. [2 – 23 – 3]

b) Taittiriya Upanishad : Siksha Valli :

ओमिति ब्रह्म । ओमितीदं सर्वम् ॥ १ ॥

omiti brahma, omitidagm sarvam || 1 ||

The sacred sound Om is Brahman. All this is the syllable Om. [I – VIII – 1]

- Sarvatmakam.

c) Mandukya Upanishad Verse 1 :

हरिः ओम् । ओमित्येतदक्षरमिदं सर्वं
तस्योपव्याख्यानं भूतं भवद्भविष्यदिति
सर्वमोङ्कार एव । यच्चान्यत्रि-कालातीतं
तदप्योङ्कार एव ॥ १ ॥

hariḥ om | omityetadakṣaramidaṁ sarvaṁ
tasyopavyākhyānaṁ bhūtaṁ bhavadbhaviṣyaditi
sarvamoṅkāra eva | yaccānyattrikālātītaṁ
tadapyoṅkāra eva || 1 ||

Harih Aum. Aum, the word, is all this. A clear explanation of it is (the following) : All that is past, present and future, verily, is Aum. That which is beyond the three periods of time is also, indeed, Aum. [Mantra 1]

Shankara :

- Omkara not Sarva - Adhara.
- Omkara = Adhara of all words in creation “Shabda”.
- Not Sarva Padartha Adhara, Pada Adhara = Adhara of all words.
- Omkara = Sound produced in time, Subject to beginning and end.

Shabda :

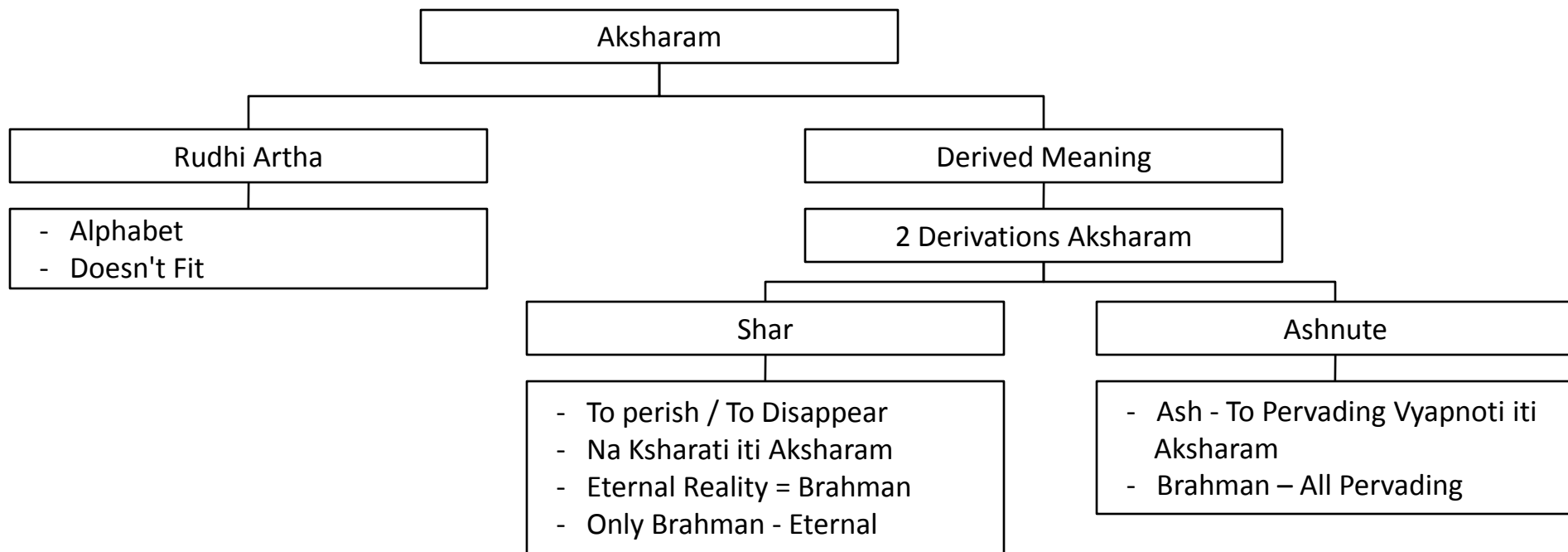
- Property of Akasha. Akasha has subject to beginning and end.
- Anitya Omkara - Not Sarvadhara, Omkara Guna supported by Akasha, not Sarva Adhara.
- Yukti Virodha, Anubava Virodha.
- No word can support creation.
- How you explain Omkara supports all past, present, future.
- Don't accept Sruti if it says - Fire is cold - Not rational.
- Won't reject because of Sraddha, Have reverence Sraddha to Sruti.

Interpret Sruti :

- Omkara - Padam Artha - Is Sarva Adhara.
- Word not Sarva Adhara but meaning of Omkara = Paramatma / Brahman.
- Who is Sarvadhara...
- Brahman revealed by Omkara is Sarvadhara.
- Omkara = Support of all = Brahman, represented by Omkara.
- Omkara is Prareekam Brahman, Lakshyam Brahman, Sarva Adhara.
- Akshara - Not Omkara but Brahman.

2nd Argument :

- Primary doesn't fit. Take secondary - Derived meaning.



- Eternal all pervading reality = Akshara.

Brihadaranyaka Upanishad :

- Chapter 3 – 8 – 8 – By Yajna Valkya.

Sutra 11 :

सा च प्रशासनात् ।

Sa cha prasasanat

This (supporting) on account of the command (attributed to the Imperishable, can be the work of the Supreme Self only and not of the Pradhana). [1 – 3 – 11]

General Analysis :

- Aksharam = Brahman alone being Sarvadhara.

Sankhya : Purva Pakshi :

- My Pradhanam qualified for status of Aksharam = Moola Prakrti
= Avyaktam
= Basic matter
= Maya
- Creation born of matter, perish into matter.

Gita :

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके ॥ ८.१८ ॥

From the unmanifest, all the manifest proceed at the coming of the 'day'; at the coming of 'night', they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

- Creation comes out of Avyaktam and goes to Avyaktam = Pradhanam.
- By Prashasanat - Pradhanam negated.

Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदोर्घमलोहितमल्लोहमच्छायमतमोऽवाय्व-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमघागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ,
avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,
avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram, anantaram,
abāhyam; na tad aśnāti kiñ cana, na tad aśnāti kaś cana ॥ 8 ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 – 8 – 8] 892

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ
विधृतौ तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गि
द्यावापृथिव्यौ विधृते तिष्ठतः, एतस्य वा अक्षरस्य
प्रशासने गार्गि निमेषा मुहूर्ता अहोरात्रण्यर्धमासा मासा
ऋतवः संवत्सरा इति विधृतास्तिष्ठन्ति ; एतस्य वा अक्षरस्य
प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्व-
तेभ्यः, प्रतीच्योऽन्याः, यां यां च दिशमनु ; एतस्य वा
अक्षरस्य प्रशासने गार्गि ददतो मनुष्याः प्रशंसन्ति, यजमानं
देवाः, दर्वीं पितरोऽन्वायत्ताः ॥ ६ ॥

etasya vā akṣarasya praśāsane, gārgi, sūryācandramasau
vidhṛtau tiṣṭhataḥ; etasya vā akṣarasya praśāsane, gārgi,
dyāvāpṛithivyau vidhṛte tiṣṭhataḥ; etasya vā akṣarasya
praśāsane, gārgi, nimeṣā, muhūrtā, ahorātrṇy, ardhamāsā,
māsā, ṛtavaḥ, saṁvatsara iti. vidhṛtās tiṣṭhanti; etasya vā
akṣarasya praśāsane, gārgi, prācyo'nyā nadyaḥ syandante
śvetebhyaḥ parvatebhyaḥ, pratīcyo'nyāḥ, yām yām cā diśam anu;
etasya vā akṣarasya praśāsane, gārgi, dadato manuṣyāḥ
praśaṁsanti; yajamānaṁ devāḥ, darvīm pitaro 'nvāyattāḥ ॥ 9 ॥

Under the mighty rule of this Immutable, O Gargi, the sun and moon are held in their positions; under the mighty rule of this Immutable, O Gargi, heaven and earth maintain their positions; under the mighty rule of this Immutable, O Gargi, moments Muhurtas, days and nights, fortnights, months, seasons and years are held in their respective places; under the mighty rule of this Immutable, O Gargi, some rivers flow eastward from the White Mountains, others flowing westward continue in that direction, and still other keep to their respective courses; under the mighty rule of this Immutable, O Gargi, men praise those that give, the gods depend on the sacrificer, and the manes on independent offerings (Darvihoma). [III – VIII – 9]

- “Etasya Aksharasya Prashasane” Repeated several times.



Because of commandment, policing, ruling, control of Aksharam alone, world maintains its order.

- Because of policing by government, traffic maintains order.
- Mahat Bayam – Vajram Yudham. Policing possible by Chetana, Tatvam not Jada – Pradhanam.
- Prakrti can't rule the world. Because if usage of commandment, policing, governance, function of Chetana Tatvam.
- General Analysis over.

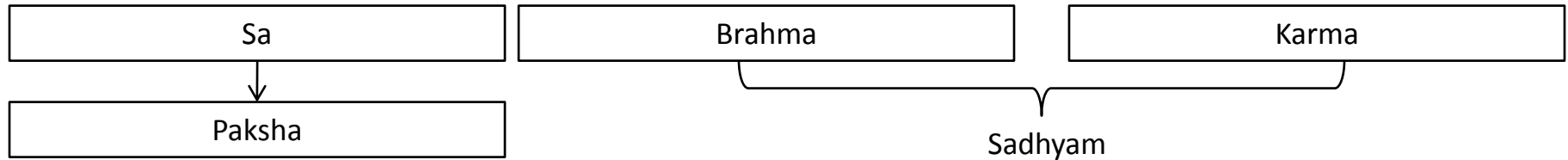
Word Analysis :

- Sa Brahma Karma Cha Prashasana.

a) Sa :

- Pronoun “That”, Ambaram whole, Dritihi - Supporting universe.
- Sarva Adharatvam, holding universe, Maintaining universe, sustaining universe = Sa.

b)



- That Sustainance of everything is function of Brahman alone not function of Pradhana – Why?
 - Prashasanat
 - Prashasa Sravanat.
- Because of usage of word Prashasanat - Ruling, commandment, governance.
- How usage supports us? Refers to Chetana Tatvam.
- No Jada Tatvam can command, police, rule universe.
- Signal – Achetanam – Can’t rule traffic, requires Chetana policeman.
- Sustainance of world is function of Paramatma.
- Because of usage of commandment, Aksharam - Sustainers of world can’t be Pradhanam.
- “ Sa Brahman karma Prashatanat cha”.

Cha :

- Conjunction - Indicates another, Reason - Ratnaprabhakara, Sub commentator.
- Pradhanam not Sustainers of world Upto Ambamram - Why?
- Ambaram – Akasha not Buta Akasha – But Avyakruta Avyakta Akasha = Pradhanam.

| Supporter | Supported |
|--|--|
| <ul style="list-style-type: none"> - Pradhanam Adheya - Antargatvat both can't be same | <ul style="list-style-type: none"> - Pradhanam Adhara |

3rd Sutra :

अन्यभावव्यावृत्तेश्च ।

Anyabhavavyavrittescha

And on account of (the Sruti) separating (the Akshara) from that nature is different (from Brahman). [1 – 3 – 12]

Pradhanam :

- Not supported because in Sruti, Pradhanam negated indirectly.

Chandogyo Upanishad :

तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टुं, अश्रुतं श्रोतुं, अमृतं
मन्तुं, अविज्ञातं विज्ञातुं ; नान्यदतोऽस्ति द्रष्टुं, नान्यदतोऽस्ति
श्रोतुं, नान्यदतोऽस्ति मन्तुं, नान्यदतोऽस्ति विज्ञातुं ;
एतस्मिन् खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

tad vā etad akṣaram, gārgi, adr̥ṣṭam draṣṭṛ, aśrutam, śrotr̥,
amatam mantr̥, avijñātam vijñātr̥, nānyad ato'sti draṣṭṛ,
nānyad ato'sti śrotr̥, nānyad ato'sti mantr̥, nānyad ato'sti vijñātr̥;
etasmin nu khalv akṣare, gārgi, ākāśa otaś ca protaś ca ॥ 11 ॥

This Immutable, O Gargi, is never seen but is the Witness; It is never heard, but is the Hearer; It is never thought, but is the Thinker; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gargi, is the (Unmanifested) ether pervaded.[3 – 8 – 11]

- Akshara description given.
- Avigyatam – Vigyatam - Never thought – Thinker.
- Ever seer, never seen, seer of everything.
- Ever hearer, never heard, hearer of everything.
- Ever knower, never known, knower of everything.
- Ever Experiencer, never experienced, Experiencer of everything.
- Knower = Combination of 5 senses.
- Experiencer = Combination of 5 senses and Thinker.

Question :

- Aksharam – Sustainer of everything, Chetanam or Achetanam.
- Ever Experiencer – Chetana Brahman only.
- Achetana Pradhana can't be Drishta, Srotru, Mantru, Vigyatru.

What fits in with Pradhanam?

- Adtishtam, Asrutam, Amantam, not Drishtru, Srotru, - Seer, hearer.
- Sruti negates properties of Pradhanam, inertness, Insentiency.
- Talks about sentiency, General analysis over.

Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलोहितमन्मोहमच्छायमतमोऽचाय-
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न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,
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- Aksharam definition is of Param Brahman alone not of Pradhanam or 'Omkaara'.

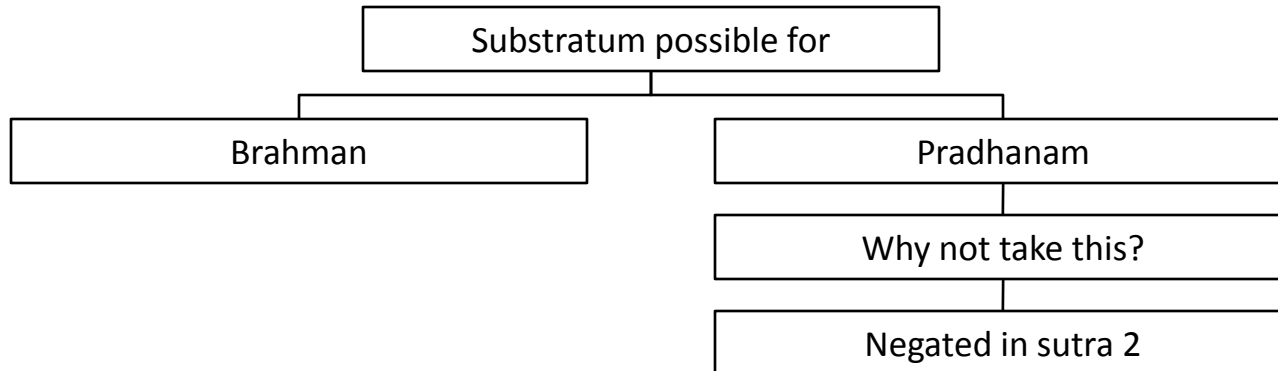
Vyasa : Main Reason :

Sutra 1 :

- Ambar Anta Drithehe... Substratum of universe.
- Omkaara only sound produced and resolved.

Purva Pakshi :

- Aksharam = Material Cause of universe – Pradhanam.



2nd Sutra :

- Aksharam - Ruler, Prashasana Karta.
 - Ambaranta Drithi Karta
 - Prashastru(Not Jadam).
- 2nd Sutra fit in Brahman – As Aksharam.
- 3rd Sutra also negates Pradhanam as Substratum.
- Anya Bhava Vrittehe Cha.

Brihadaranyaka Upanishad :

तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टु, अश्रुतं श्रोतु, अमतं
मन्तु, अविज्ञातं विज्ञातु ; नान्यदतोऽस्ति द्रष्टु, नान्यदतोऽस्ति
श्रोतु, नान्यदतोऽस्ति मन्तु, नान्यदतोऽस्ति विज्ञातु ;
एतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

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amatam mantr, avijñātam vijñātr, nānyad ato'sti draṣṭṛ,
nānyad ato'sti śrotr, nānyad ato'sti mantr, nānyad ato'sti vijñātr;
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| Indirectly point out | | | |
|----------------------|-------------------------|-------------------------|-----------|
| - Not Seen | - Adrishtam | - Drishtru | - Seer |
| - Not heard | - Asrutam | - Srotru | - Hearer |
| - Not Known | - Amantam | - Mantru | - Knower |
| - Not Thought | - Aviggatam(Attributes) | - Vigyatra(Chetanatvam) | - Thinker |

- Seer hood / Hearer hood / Knower hood / Thinker hood possible only for Chetana Tatvam.
- Aksharam = Means Chetana Tatvam – Indirectly.
- Sruti negates Pradhanam, Chetanatva Bodhana, Achetanatvam Pratishiyati.
- Achetanatvam is Pradhanam's property.
- Chapter 3 – 8 – 11 indirectly negates Achetana Vachyecha - Pradhana dharma.
- Vyrutaha – Negates.

Word Analysis :

- Aksharam NA Pradhanam, Anya Bava Vyavruthe Cha.

a) Aksharam :

- Brihadaranyaka Upanishad In Chapter 3 – 8 – 8 – Asthoolam...
- 23 Properties negated in Chapter 3 – 8 – 11.

b) Anya Bavaha Vyavritte :

| Anya | Bavaha | Vyavritte |
|--|---|--|
| <ul style="list-style-type: none"> - Other one - Pradhanam | <ul style="list-style-type: none"> - Dharmaha - Attributes, properties Guna | <ul style="list-style-type: none"> - Being negated - Nishedat indirectly in Chapter 3 – 8 - 11 |

- Sashti Tat Purusha Samasa, Anyasya Pradhaneya Bavaha.
- Aksharam is seer, hearer, Experiencer, conscious being, Achetanatvam negated.
- Since property of Pradhanam namely inertness is negated by Chapter 3 – 8 – 11, Aksharam can't be Brahman.

c) Cha :

- Conjugation

Adds Previous Reason :

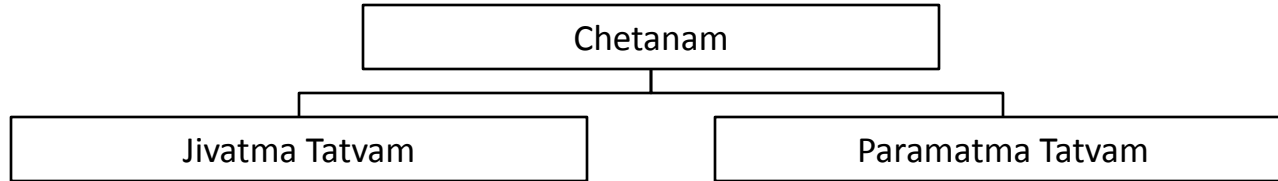
- Prashanat – Because Aksharam is ruler, Governor also because inertness negated by Sruti.

Shankara's Note :

- Extention of cha : Negating possible.

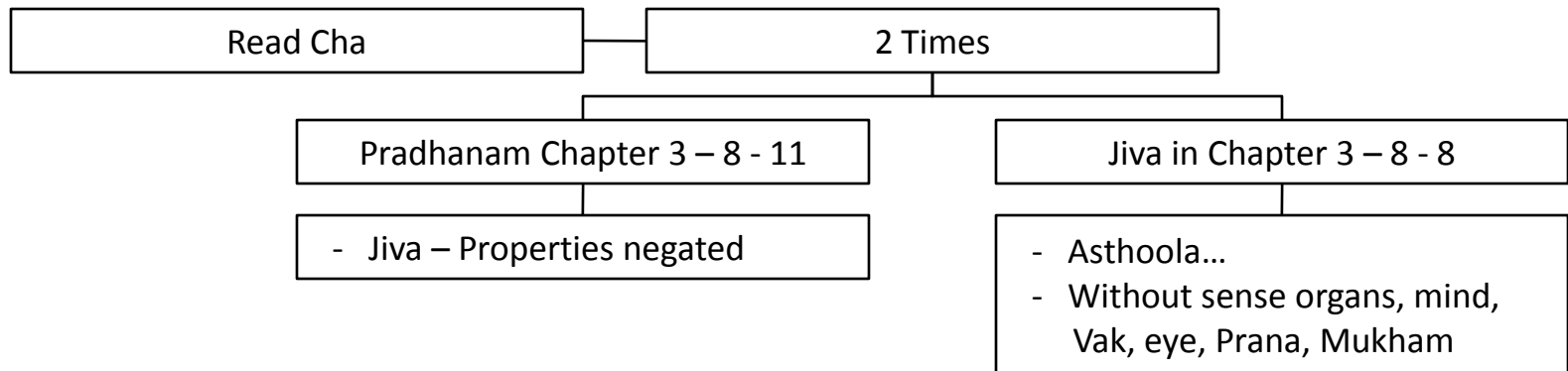
Purva Pakshi - Also : Chapter 3 – 8 – 11

- Aksharam = Seer, hearer, thinker, knower.
 - Not Pradhanam, Achetanam.
- Srotru, Drishtru, Vigyantru, mantra for Chetanam only.



Why not Jiva Tatvam?

- Chapter 3 – 8 – 8 - Gives answer



- Jiva - Endowed with organs.
 - Prana Dharane
 - One who is holding Prana = Prani = Jiva
- Aksharam – Free from sense organs
- Hence Aksharam must be Sharira Traya Rahita Paramatma alone, not Sharira Sahita Jiva.
- Sruti negates 'Jivatma' and Pradhana.
- Aksharam - 'Paramatma' only. 3rd Adhikaranam over.

Summary :

a) Vishaya :

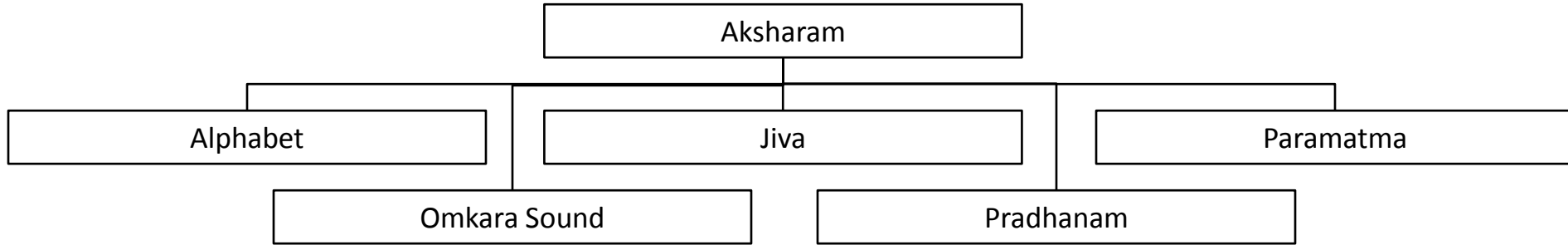
- Aksharam - in Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलौहितमन्नेहमच्छायमतमोऽवाय्व-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमघागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ,
avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,
avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram, anantaram,
abāhyam; na tad aśnāti kiṃ cana, na tad aśnāti kaś cana ॥ 8 ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 – 8 – 8]

b) Samshaya :



c) Akasharam :

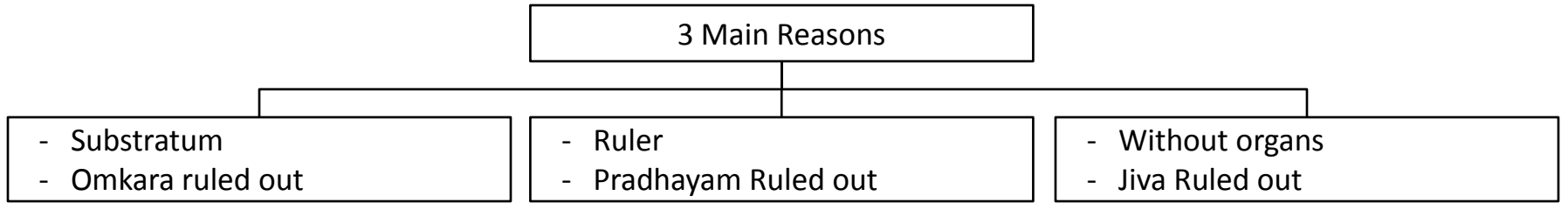
- (Purva Pakshi)not Omkara syllable because its primary meaning is Alphabets – Akshara – Mala.
- (Purva Pakshi) Not material cause – Pradhanam of universe.

d) (Purva Pakshi) Aksharam not Jiva :

- Dishtru – Seer
- Srotru – Hearer
- Mantru – Knower
- Viguyatru – Thinker.

e) Siddantin :

- Akasharam is Paramatma because, descriptions tally with Paramatma.



- Paramatma has 3 attributes - Ruler, Substratum, without organs.
- Hence Aksharam = Brahman.

Gita :

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ८.३ ॥

The Blessed Lord said : Brahman is Imperishable, the Supreme; His essential nature is called Self-knowledge, the creative force that causes beings to spring forth into manifestation is called 'work' (action). [Chapter 8 – Verse 3]

d) Sangatih :

- In Appropriate place only.

ईक्षतिकर्मव्यपदेशात्सः ।

Ikshatikarmavyapadesat sah

Because of His being mentioned as the object of sight, He (who is to be meditated upon is Brahman). [1 – 3 – 13]

General Introduction :

- Ikshadi Karma Adhikaranam Ikshater Na Shabdham.
- Lord's Vibhuti = Matta Smritir Jnana Apohanam.
- I have given 3 forgetfulness.

Prasno Upanishad :

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं
पुरुषमभि-ध्यायीत स तेजसि सूर्ये सम्पन्नः ।
यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः
स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवधनात् परात्परं
पुरुषयं पुरुषमीक्षते । तदेतौ श्लोकौ भवतः ॥ ५॥

Yah punaretam trimaatrena-om-ityetenaivaaksharena param
purusham-abhidhyaayeeta, sa tejasi soorye sampannah
yathaa paadodara-stvachaa vinirmuchayate evam ha vai sa paapmanaa vinirmuktah
sa saamaabhir-unneeyate brahmalokam sa etasmaajjiivaghanaath paratparam
purisayam purusham-eekshate tad etau slokau bhavatach ॥ 5 ॥

But if again he meditates on his highest Purusa with this syllable by all its three matras, he becomes united with the bright Sun. As a snake is freed from its skin, so is he freed from all sins. He is led by the Sama hymns to the world of Brahma, the Creator, and from Him – the mass of life – he beholds the supreme purusa residing in the heart. There are the two following verses about it. [Chapter V – Verse 5]

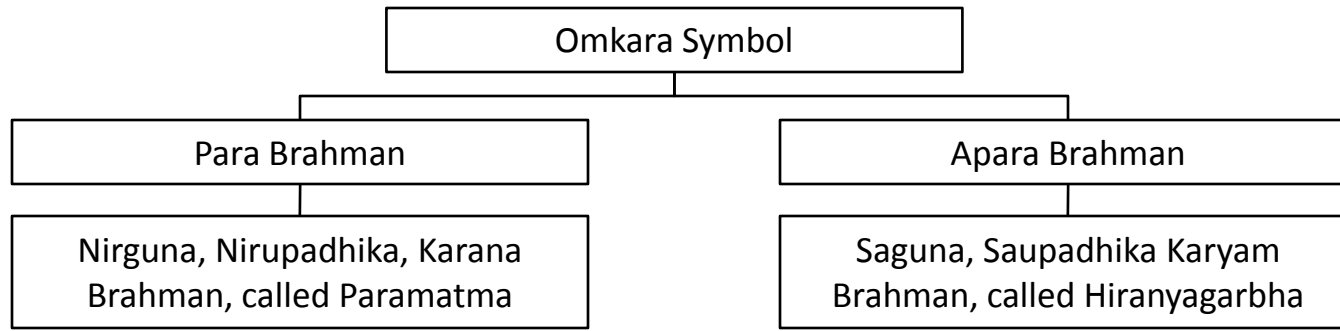
- 6 Chapters - 6 Groups of Question – 6 Students.

5th Chapter :

| Student | Guru |
|-----------|----------|
| Satyakama | Pipalada |

Question :

- “Omkaara” Dhyanam – Upasana.



Similar Mantra : Katho Upanishad :

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ १६ ॥

Etad-dhyeva-ksaram brahma etad-dhyeva-ksaram param,
Etad-dhyeva-ksaram jnatva yo yad-icchatī tasya tat ॥ 16 ॥

This word is verily Brahman alone, this word is also the highest, he who knows this word obtains, verily, whatever (of the two) he desires. [I – II – 16]

- Etat Alambanam Sreshtam, Etad Alambanam Param.

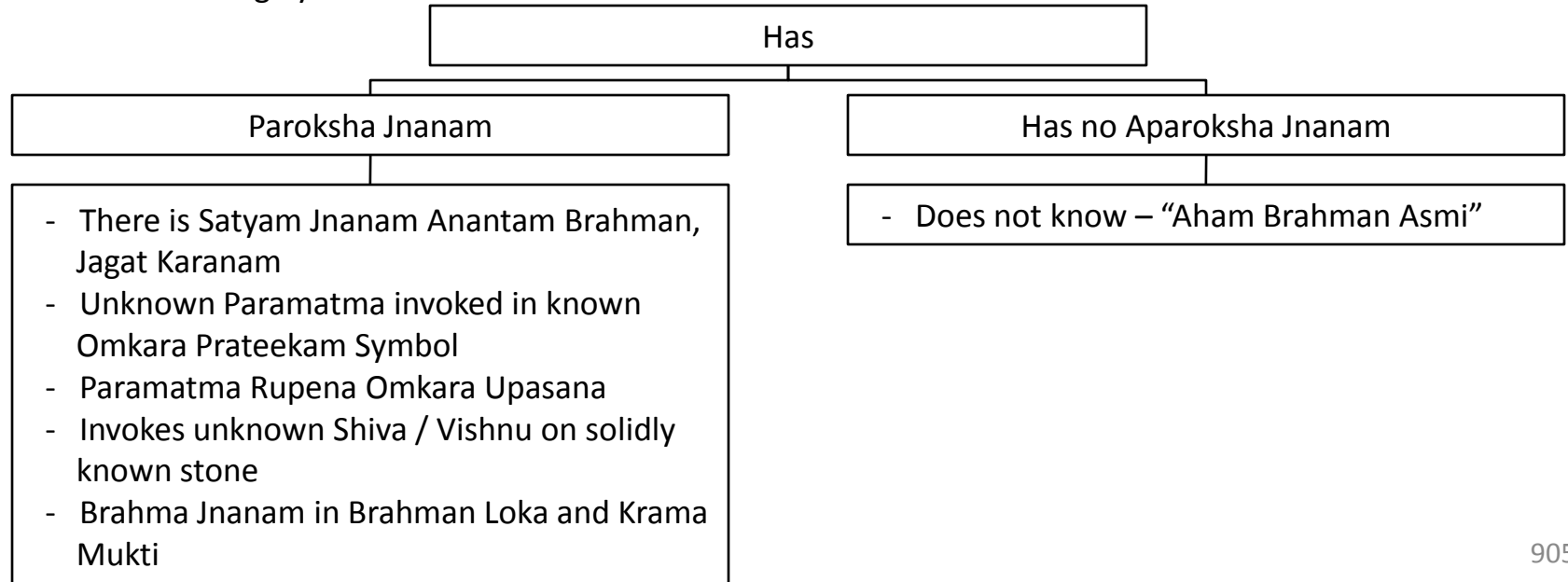
Mantra :

- Eka Pada - A – Karanta
- Dwi Pada – A U Karanta
- Tri Pada - A U M – Pradhana - Highlighted here 5th mantra.
- Para Purusha Upasana, Param Purusham Abhidyunjate.
- One should meditate upon Param Purusha in form of Param Purusha.

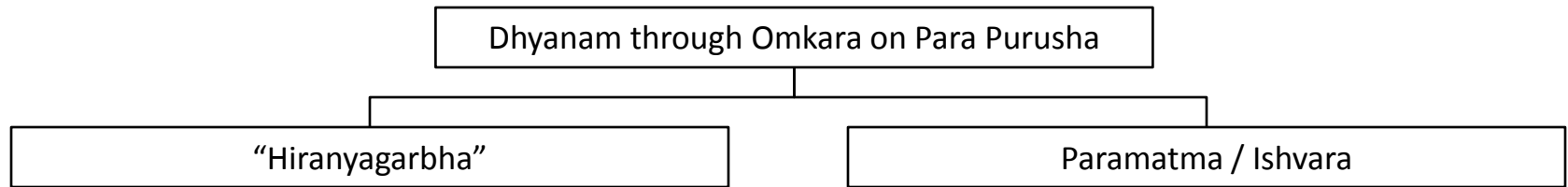
Samshaya :

- What is Param Purusha?
- Param Purusha is Paramatma in form of Omkara - Will not get Jeevan Mukti.
- Only doing Upasana.

- No Paramatma Jnanam – Omkara Rupena Paramatma Upasana after Maranam.
- Will become one with Surya Devata - Shukla Gathi.
- Hiranmayena Patrena. Like snake casts off its skin, (Padodara – Snake / Reptile - Whose chest is its feet).
- Wounded skin becomes new and free skin comes, Devatas take him to Brahman Loka.
 - 1st Upasana – Rig Veda Devata.
 - 2nd Upasana - Yajur Veda Devata.
 - 3rd Upasana – Sama Veda Devata - Poorna Upasana.
- Simultaneous 4 classes - “Chaturmukha” Will know Param Purusha.
- Paramatma Upasaka knows Paramatma.
- Paramatma Jnanam – Paramatma Jnanam, Omkara Rupena Paramatma.
- Upasane, Brahma Loka, Paramatma Bavati, Krama Mukti – Moksha.
- Doubt – Here Paramatma Upasana done with Jnanam.
- Without knowledge you can’t meditate.



Doubt :



- General introduction to Adhikaranam over.

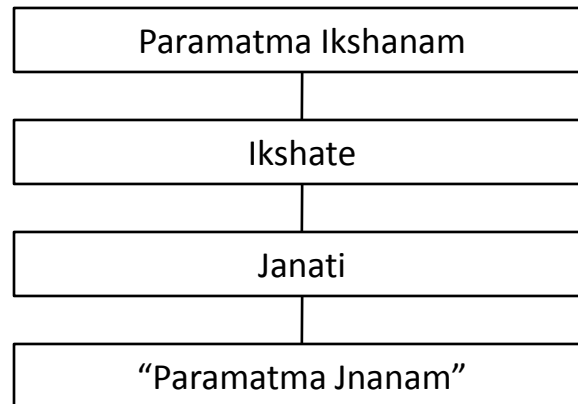
General Analysis of sutra :

- Para Purusha = Object of meditation.

Controversy :

- 1st Part – Amatra.
- 2nd Part - Phalam from conclusion is proof in mantra, itself in Prasno Upanishad : Chapter 5 – Verse 5 - Purusha Ikshate...

Phalam :



- Understanding is realising, Aparoksha Jnanam.
- Object of meditation – Paramatma not Hiranyagarbha.

4th Adhikaranam - Sutra 13 :

ईक्षतिकर्मव्यपदेशात्सः ।

Ikshatikarmavyapadesat sah

Because of His being mentioned as the object of sight, He (who is to be meditated upon is Brahman). [1 – 3 – 13]

Prasno Upanishad :

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं
पुरुषमभि-ध्यायीत स तेजसि सूर्ये सम्पन्नः ।
यथा पादोदरस्त्वचा विनिर्भुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः
स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात् परात्परं
पुरुषायं पुरुषमीक्षते । तदेतौ श्लोकौ भवतः ॥ ५॥

Yah punaretam trimaatrena-om-ityetenaivaaksharena param
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sa saamaabhir-unneeyate brahmalokam sa etasmaajjiivaghanaath paratparam
purisayam purusham-eekshate tad etau slokau bhavatach ॥ 5 ॥

But if again he meditates on his highest Purusa with this syllable by all its three matras, he becomes united with the bright Sun. As a snake is freed from its skin, so is he freed from all sins. He is led by the Sama hymns to the world of Brahma, the Creator, and from Him – the mass of life – he beholds the supreme purusa residing in the heart. There are the two following verses about it. [Chapter V – Verse 5]

1st Part :

- Vishaya Dhyana Vakyam...

Upto :

- Param Purusham Abhidyaate, meditate on Param Purusha.

2nd Part :

- Dhyana Phalam.

From :

- Sate Jayasi Surya Sampanne, Para Purushe Omkara Trimatra Upasana.

To :

- Para Param Purusham Ikshate.

Phalam :

- Not Jeevan Mukti here.

1st Merge :

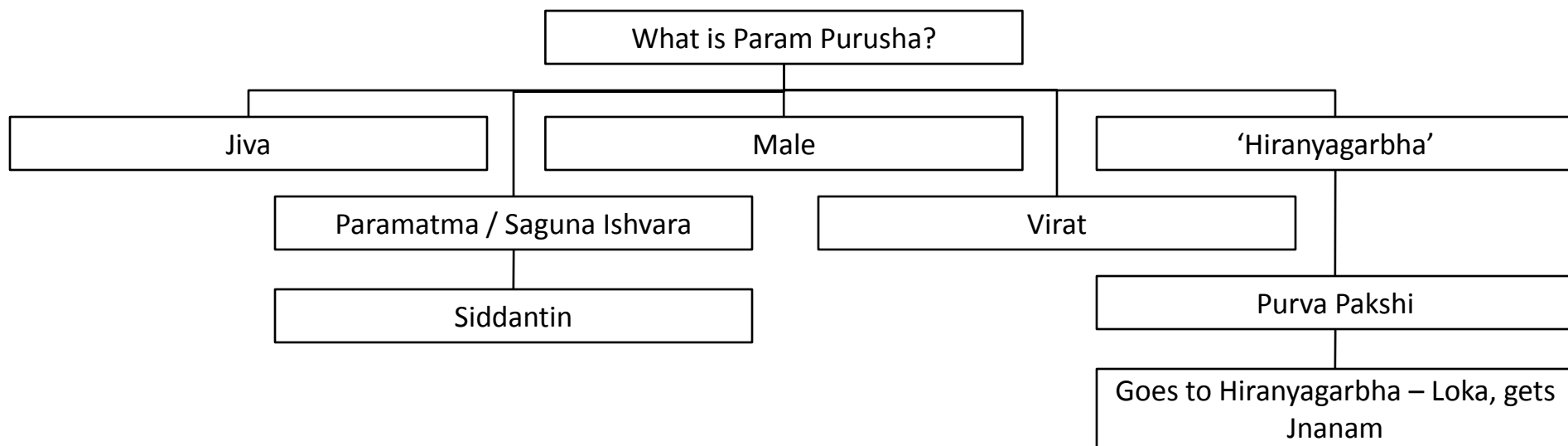
- With Surya Devata.

Go to :

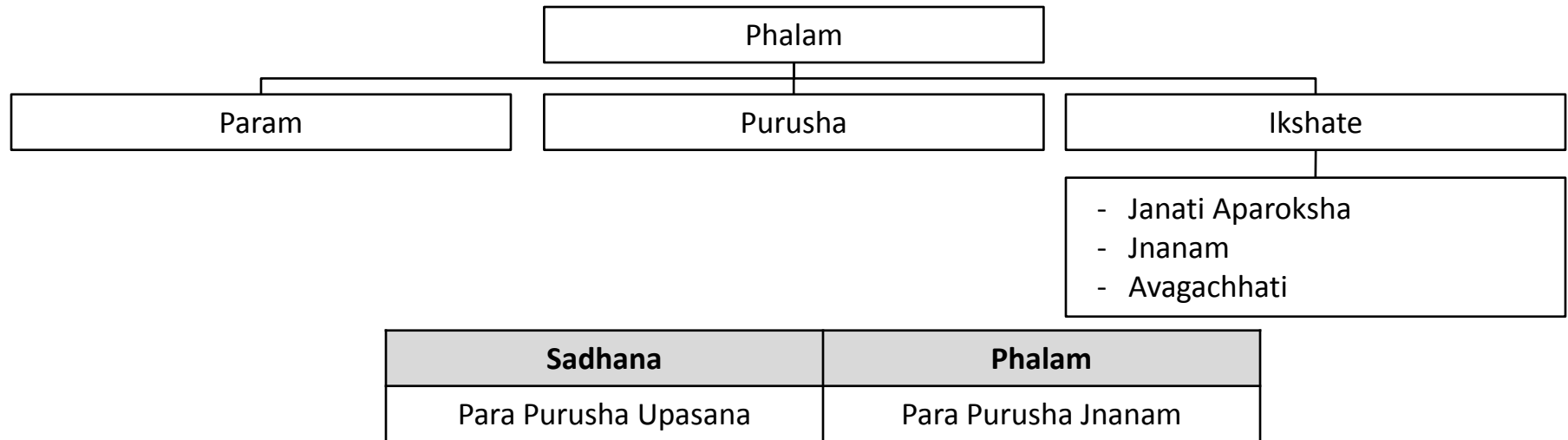
- Brahma Loka by Shukla Gathi, get Atma Nirguna Brahman Jnanam.

Samshaya Controversy :

- In meditation, Param Purusha Abhidhyayate in form of Omkara.
- What is Param Purusha ? object of meditation.

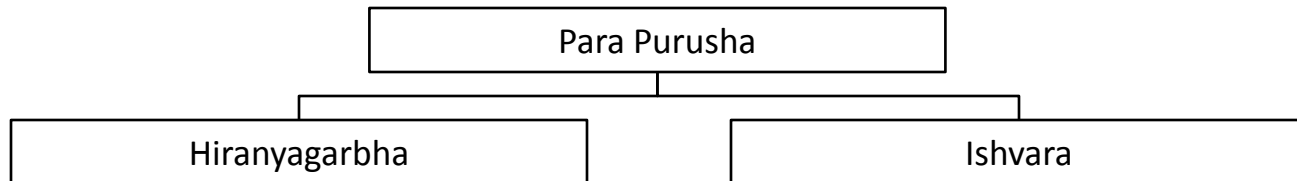


Reason :



- What he meditates, he comes to know, same Param Purusha he realises.

In Dhyanam :



Vyasa :

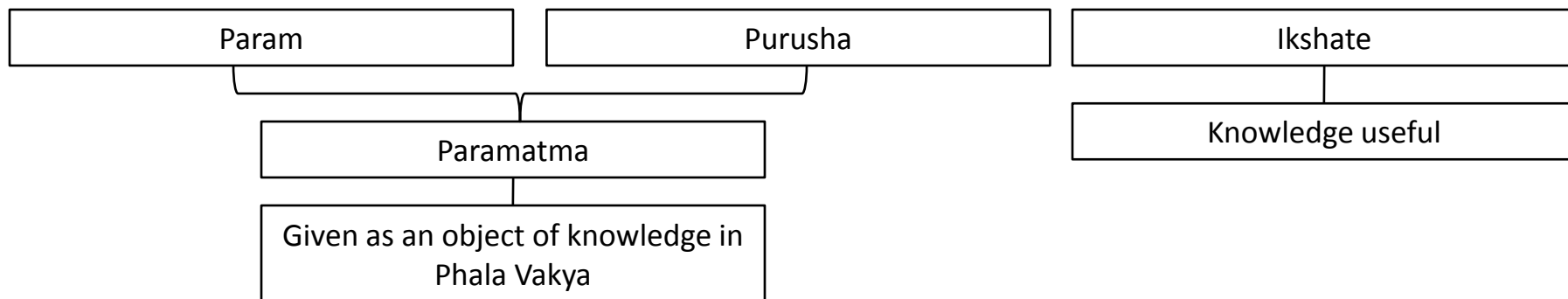
- If not clear in 'meditation' portion, see Phala Vakyam.
- Para Purusha in Dhyanam and Phalam same.
- No use of knowing Hiranyagarbha - No benefit.
- After Upasana of Parama Purusha become one with Paramatma.
- Knowledge of physical exercise no use



Have to do - To get benefit

- Knowledge of Virat, Indra, Hiranyagarbha, England – No Phalam.

- Knowledge of Ishvara - Has Phalam – Mukti Bavati, Agyana Nivritti, Adhyasa Nivritti, Jiva Nivritti.



What is Reason?

| Ikshati | Karma | Vyapadeshat |
|--|--|--|
| <ul style="list-style-type: none"> - Jnana - Iksh Dhatu - Not verb but Noun - Ikshati – Jnanam | <ul style="list-style-type: none"> - Object - Vashati - Jneya Vishaya | <ul style="list-style-type: none"> - Because of reference, presentation. - As an object of knowledge |

- Because of presentation of Para Purusha as an object of knowledge in Phala Vakyam of Prasno Upanishad : Chapter 5 - Verse 5.
- Phala Purusha - Paramatma alone... because it is presented as object of knowledge.

Word Analysis :

- Saha Paramatma Ikshati karma Vyapadeshat.

a) Saha : He / That

- Dhyeya - Para Purusha, That supreme person which is which is presented as object of meditation in Dhyana Vakyam of Prasno Upanishad - Chapter 5 – Verse 5 - Is Paramatma only and not Hiranyagarbha.
- Object of knowledge = Paramatma, Object of meditation = Paramatma alone.
- Jneya Para Purusha = Dhyeya Purusha.

Purva Pakshi :

- Object of knowledge = Hiranyagarbha.
- Phala Vakyam mentions 2 : Paramatma and Hiranyagarbha.

| No 1 | No 2 |
|--|---|
| <ul style="list-style-type: none">- Saha Paraat Purushat- 5th case- Panchami – Ablative | <ul style="list-style-type: none">- Param Purusha- Dvitiya 2nd case |

- Upasaka will know Param Purusha – Paramatma.
- No 2 - Who is superior to Para Purusha.
- No 1 – Who is Hiranyagarbha.
- 2 Phalams mentioned in Phala Vakya.
- Dhyana Vakya only Para Purusha - Paramatma? Hiranyagarbha?

Example :

- Non Brahmin wanted to Imitate Brahmin wearing Poonal on Amavasta day - Left, Centre, Right.
- Dhyana Vakyam, Thought Brahmin himself confused, not sure.
- Phala Vakya - Adds to confusion Supports Purva Pakshi.
- Upasaka goes to 'Hiranyagarbha' Loka, another name of Brahman Loka.
- Must do Hiranyagarbha Upasana to reach Hiranyagarbha Loka.

Gita :

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनो ऽपि माम् ॥९-२५॥

The worshippers of the Deva's or gods go to the Deva's ; to the Pitr's or Ancestors go the ancestor – Worshippers; to the Bhuta-s or the elements go worshippers of the Bhuta's but my worshippers come to me. [Chapter 9 – Verse 25]

| Worship | Go to |
|--|---|
| <ul style="list-style-type: none"> - Pitru - Deva - Hiranyagarbha | <ul style="list-style-type: none"> - Pitru Loka - Deva Loka - Hiranyagarbha Loka |

- Yatha Yatha Upasathe Tad Eva Bavati.

2nd Subtler Argument :

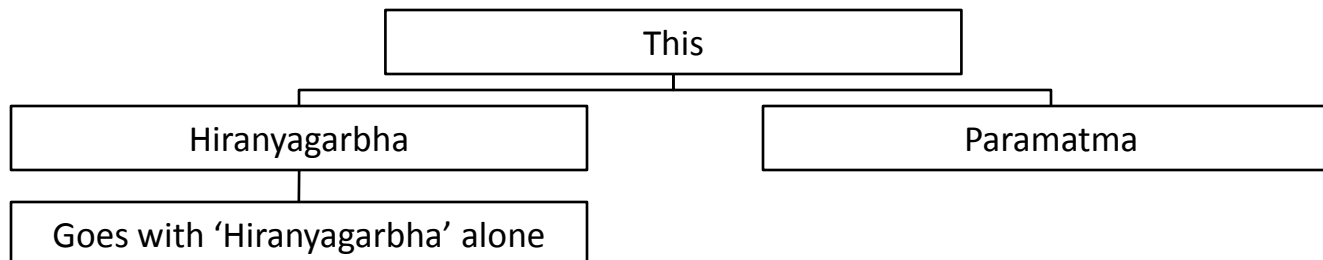
| Parat Purushua | Para Purusha |
|--|--|
| <ul style="list-style-type: none"> - 'Hiranyagarbha' - 5th case | <ul style="list-style-type: none"> - Paramatma - 2nd case |

- Preceded by Etasmat - "This"
- Jeeva Ghanat, all Panchami Vibakti.
- "This" – Pronoun



Can be used if pronoun already introduced before.

- Rama – Intelligent – This Rama(Refers to already introduced Rama) Authored Book.
- This refers to Hiranyagarbha who is already introduced before.
- Para Purusha No 1 - Introduced in Dhyana Sloka.



- One should meditate on Para Purusha Hiranyagarbha - Then he will know Para Purusha Paramatma.
- Who is superior to this Para Purusha Hiranyagarbha already mentioned as object of meditation.

2 Reasons of Purva Pakshi :

- a) Brahman Loka Prapti indicates Hiranyagarbha Upasana
- b) Pronoun this used with 'Hiranyagarbha' indicates object of meditation is Hiranyagarbha.

Siddhantin :

- Refutes his answer
- Reinforces our Answer.

a) Hiranyagarbha Prapti not ultimate but intermediate result.

- If so, Upanishad should have stopped, but it continues.
- Ultimate Phalam = Paramatma Jnanam.
- Hiranyagarbha – Station not destination.
- Paramatma Jnanam = Phalam = Purusham Ikshate.
- Sadhana = Paramatma Upasana, with Paramatma Upasana get Paramatma Jnanam.
- Param Purusha Abidayate.

Gita :

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन्।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ ८.१३ ॥

Uttering the one syllable 'Om' – the (symbol of) Brahman – and remembering Me, he who departs, leaving the body, attains the supreme Goal. [Chapter 8 – Verse 13]

- This Verse is Ikshati Adhikaranam.

b) Pronoun Argument :

- This 'Hiranyagarbha' in Phala Vakya is discussed in Phala Vakyam.
- Itself as Brahman Loka – Where Brahma is there. Refers to Brahman Loka.
- Dhyana Sloka – Paramatma Upasana only.
- Etasmat – Pronoun - Refers to Hiranyagarbha in Phala Vakyam not Dhyana Vakyam.
- Superior to Paramatma is 'Hiranyagarbha'. That Paramatma he comes to know.

Conclusion :

- One should meditate upon Paramatma, then he will know that Paramatma who is superior to this Hiranyagarbha in Brahman Loka. Don't go to Dhyana Vakyam to interpret "This"

3rd Pada – 4th Adhikaranam – Ikshati Adhikaranam :

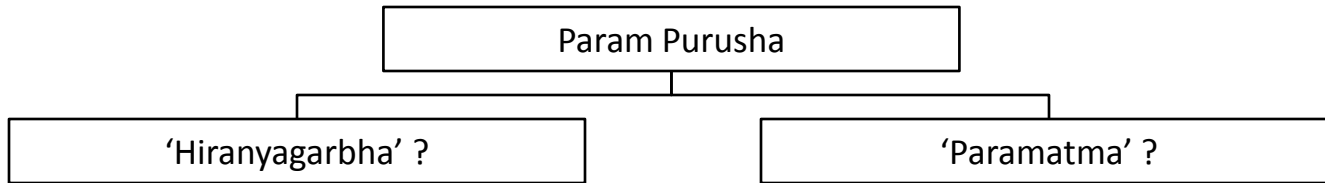
- Object of meditation prescribed In Prasno Upanishad :

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं
पुरुषमभि-ध्यायीत स तेजसि सूर्ये सम्पन्नः ।
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But if again he meditates on his highest Purusa with this syllable by all its three matras, he becomes united with the bright Sun. As a snake is freed from its skin, so is he freed from all sins. He is led by the Sama hymns to the world of Brahma, the Creator, and from Him – the mass of life – he beholds the supreme purusa residing in the heart. There are the two following verses about it. [Chapter V – Verse 5]

- is Hiranyagarbha or Paramatma.
- Object of meditation = Paramatma alone Param Purusha Abidyayita...



Purva Pakshi :

a) Phala Vakyam :

- 'Hiranyagarbha' Loka Prapti.

b) 'Etasmat ':

- This – Pronoun.

3 More Arguments :

Purva Pakshi :

- Parat Purusha Panchami, Para Purusha.

Dhyanam :

- Para Purusha used.
- In Phala Vakya - 'Hiranyagarbha' not referred as Para Purusha - Purushatvat supplied by Purva Pakshi.
- In meaning of Paramatma, fully used by Upanishad.
- Para Purusha - Not fully used because Paraat is there.

Siddanta :

- Param Purusha in Phala Vakya = Paramatma.

4th Argument : Dhyanam Vakya :

- Param Purusham Abidyayita, One should meditate on Paramatma.
- Param – One used, it primarily means. It is highest, most, greatest, superlative degree.
- Paramatma – Greatest - Deserves adjective.
- Param - Not Virat, Hiranyagarbha.
- Mukhya Artha of Param Purusha fits Paramatma only.

1st :

- Take Mukhya Artha then go for secondary meaning.
- Meditate on Paramatma through Omkara.

Katho Upanishad :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
Manasas-tu para buddhih, buddher-atma mahan-parah ॥ 10 ॥

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

- Superior most, Atma = Param Purusha, Primary fits properly.
- Therefore Para Purusha = Paramatma.
- 1st + 2nd Argument – Refutes Purva Pakshi.
- 3rd + 4th - Reinforces Siddhantins view.

5) Phalam of Paramatma - Jnanam :

- Sarva Papa Vinir Mukta – Nashaha.
- Only possible for Paramatma Dhyanam not ‘Hiranyagarbha’ Upasana.
- ‘Hiranyagarbha’ Upasana gives purity not absolute purity.
- Paramatma Upasana - Gives total papa Nashaha.
- Ikshate karma Adhikaranam over summary.

a) Vishaya :

- Para Purusha in Prasno Upanishad : Chapter 5 – Verse 5 which reveals Para Purusha as object of Omkara meditation.

b) Samshaya - Doubt :

- What is object of Omkara meditation?
- Paramatma or Hiranyagarbha.

Technical :

- Karana Brahman or Karya Purusha.

c) Purva Pakshi :

- Para Purusha = Hiranyagarbha – Alone.

Reason :

- Phalam = Brahma Loka Prapti, Brahma Loka – called ‘Hiranyagarbha’ Loka, Upasana = ‘Hiranyagarbha’ Upasana.

Apply Rule :

- As Sadhyam so is Sadhanam.

d) Siddhantin :

- Para Purusha - Paramatma alone.

Reason :

- Paramatma Jnanam = Phalam, Para Purusha has to be ‘Paramatma’ alone.

e) Sangati :

- Adhikaran - Inappropriate place in Brahma sutra.
- Ikshati Karma Vyapadesa Adhikaranam.
- Paramatma = object of Upasana, Dhyaya – Upasyam = Paramatma.

Jneyam Brahman :

- Brahman as object of knowledge.
 - a) Buvadhi Adhikaranam.
 - b) Akshara Adhikaranam = Vedantic Brahman, matter of knowing.
- Here – Brahman for Upasanam - Upasyam Brahman.

दहर उत्तरेभ्यः ।

Dahara uttarebhyah

The small (ether, Akasa, is Brahman) on account of the subsequent arguments or expression). [1 – 3 – 14]

General introduction to Adhikaranam - 8 Sutras.

- Chandogyo Upanishad – Chapter 8 – 1 – 1 – Daharo Upasana.

ॐ अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुराडरीकं
वेश्म दहरोऽस्मिन्नन्तराकाशस्त-स्मिन्यदन्तस्तदन्वेष्टव्यं
तद्वाव विजिज्ञासितव्यमिति १

Om atha adidamasminbrahmapure daharam pundarikam
vesma daharo'sminnantarakasastasminyadantastadanvestavyam
tadvava vijijnasitavyamiti || 1 ||

Om. This body is the city of Brahman. Within it is an abode in the shape of a lotus [i.e., the heart], and within that there is a small space. One must search within this space and earnestly desire to know what is there. [8 – 1 – 1]

- Dahara Akasha (Chaitanyam) Upasana, Upanishad reveals Dahara – Small – Chaitanyam.
- Body = Brahman Puram – Lord / Paramatma's body – Abode.

Gita :

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५.१३ ॥

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

Deho Devalaya Prokta

देहो देवालयः प्रोक्तो जीवो देवः सनातनः ।
त्यागेन्द्रज्ञान निर्मलायम् सोहं भावेन पूजयेत् ॥

Deho Devalaya Prokto Jeevo Deva Sanathana I
tyajade gnana nirmalyam soham bhaavena poojayet II

"The body alone is the Temple of God ; the individual is the Universe, knowledge destroys the ignorance about duality. Hence, worship God / Goddess with consciousness of Sohamie., with the awareness that you are the Universal energy as you breath every moment".

- Deho Devalaya Proktaha
 - Jeevo Deva Sanatanaha Body = temple
 - Pramanam for this is this Chandogyo Upanishad : Mantra 8 – 1 – 1.
- } Based on Above

Mundak Upanishad :

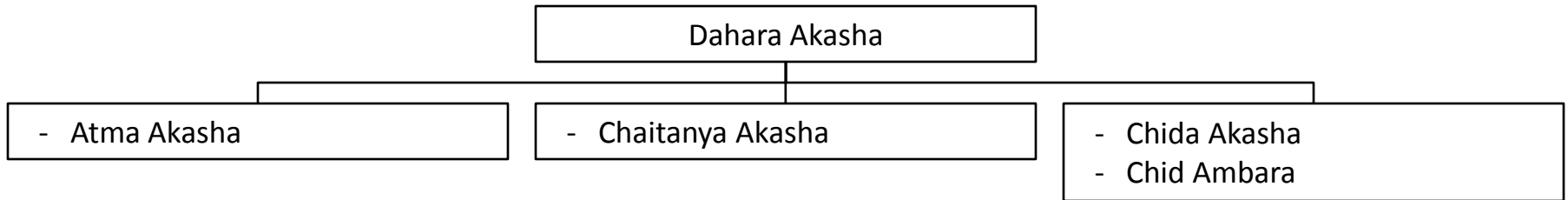
हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam I
tac-chubhram jyotisam jyotih-tad yadatma-vido viduh II 9 II

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

- Heart = Sanctum, Paramatma – within.
- Daharam Pundarikam = Lotus bud form, not in open form.
- Veshme = Sthanam, abode, residence.
- Daharam Hridaya Sthanam = Beautiful small space in heart is the residence for Paramatma.
- Daharam = Aham - Small space = Object of enquiry.
- Siddhantin – Daharam = Chid Akasha = consciousness.

- Akasha here = Chaitanyam, Dahara Akasha = Small Chaitanyam.
- Akasha = A Samantat, Ashate, Prakashate.
- A = Everywhere, Ka - Shate = shining, manifesting.
- Akasha = That which manifests as Satchit Ananda, Sarvata Prakashate.



- Hridaye Antarakashe – Tasmin – Yadantaha → 2 Interpretations, One given in end of Adhikaranam.
- Within heart there is Chaitanya Akasha, One should enquire into, know Dahara Akasha.

Final Translation :

- Within body called Brahma Puram, there is small Lotus bud like.
- Heart in which there is Brahman named Dahara Akasha(Chaitanyam).
- One should know, meditate upon, enquire into Dahara Akasha.

How to meditate on Dahara Akasha?

- Formless, Nirguna Lord, like space, person can't think / Meditate / Nirvisesha Param Brahman.
- World is resting on that space like Ishvara. Forms given, Shiva, Rama.
- Sakshat Kartum Anirmuktaha(helpless) Ishvara.
- Yena Mandaha Tehu Kampayanti, Sa Viseshanai Nirupanei.
- Param Brahma is Nirguna, Attributeless, most people are helpless in recognising Brahman.
- Dull students have intellectual cholestrol. For them Sruti presents Nirgunam as Sagunam Brahman.
- Rama, Devi, Krishna, Ganesha, Muruga.

1st :

- Meditate on Saguna Brahman – Lord - External object.

2nd :

- Meditate on Lord as external space – Akasha Shariram Brahman.

3rd :

- Meditate on Lord as internal space.

4th :

- Know Lord as inner Akasha.

Kham / Akasha - Upasana :

- Attributeless - Sound - Only if we make.
- No form, taste, colour, touch, smell.
- Chidambara Rahasyam.

Problem :

- Formless Akasha, external outside, I am Binnam, Dvaitam, division.

Mahanarayana Upanishad :

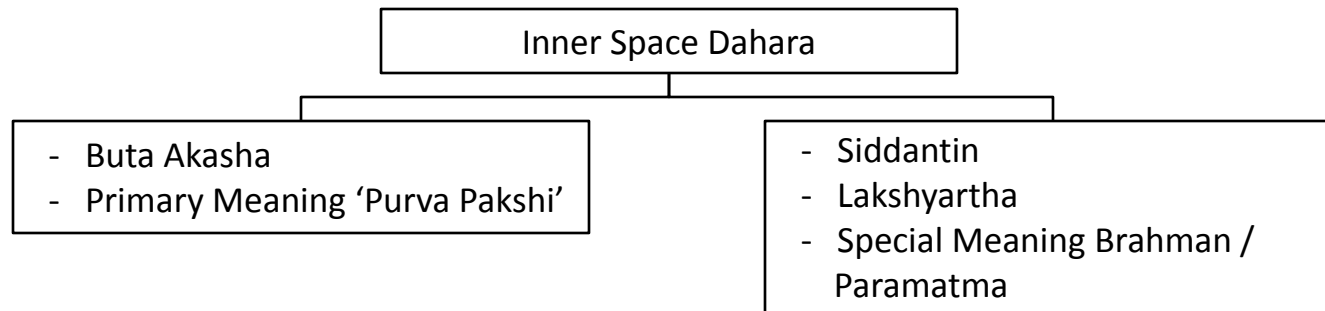
**dahram vipapam varaveshmabhuta yat pundarikam
puramadhyasam stham |
tatrapī dahre gaganam vishokam tasmin
yadantastadupasitavyam || 16 ||**

**स नो बन्धुर्जनिता स विधाता धामानि
वेद् भुवनानि विश्वा ।
यत्र देवा अमृतमानशानास्तृतीये
धामान्यभ्यैरयन्त ॥१३॥**

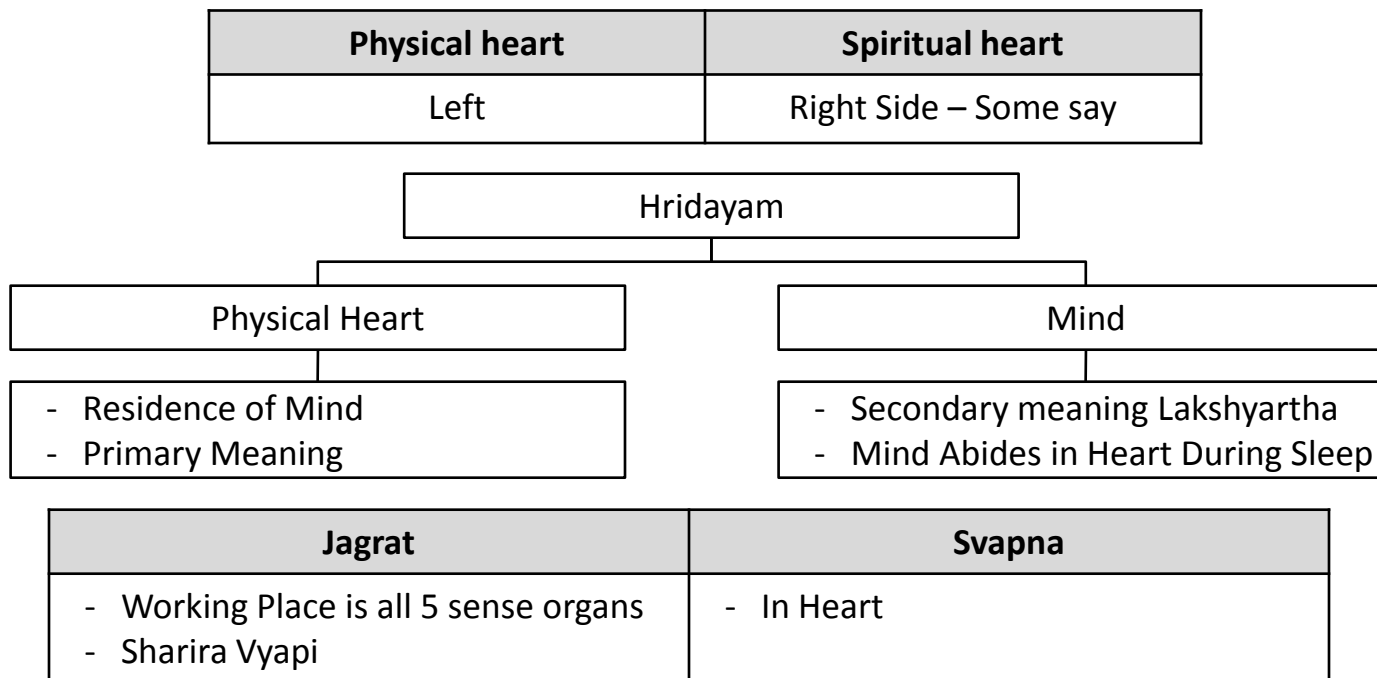
Through whose power the gods who have attained immortality in the third region of heaven got allotted their respective places, He is our friend, father and ordainer He knows the proper places of each because He understands all created beings [Verse 16]

- Chatur Masa Vritam = Parama Hamsa, Sanyasa – Do Dahara Akasha Upasana.
- Inner space = Chid Akasha.
- Dahara Vidya – Chandogya Upanishad : 8th Chapter – 3rd Stage, 4th Stage – Prajapati Vidya.

Controversy :



General Analysis - 1st Sutram :



- In English also - My heart in Rishikesh.
- Heartfelt thanks.

Vyasa's Reason :

- Description later matches with Brahman.

Word Analysis :

- Daharaha Brahmeiva Uttarabyaha.

a) Daharaha Akasha :

- Small inner space within lotus heart within body called Brahma Puram which is mentioned in Chandogyo Upanishad :

ॐ अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं
वेश्म दहरोऽस्मिन्नन्तराकाशस्त-स्मिन्यदन्तस्तदन्वेष्टव्यं
तद्वाव विजिज्ञासितव्यमिति १

Om atha adidamasminbrahmapure daharam pundarikam
vesma daharo'sminnantarakasastasminyadantastadanvestavyam
tadvava vijijnasitavyamiti || 1 ||

Om. This body is the city of Brahman. Within it is an abode in the shape of a lotus [i.e., the heart], and within that there is a small space. One must search within this space and earnestly desire to know what is there. [8 – 1 – 1]

b) Bramheiva :

- Small space within heart is Brahman.

c) Uttarebyaha :

- Because of later descriptions, Uttara Vakya Ebyaha.

Lecture 98

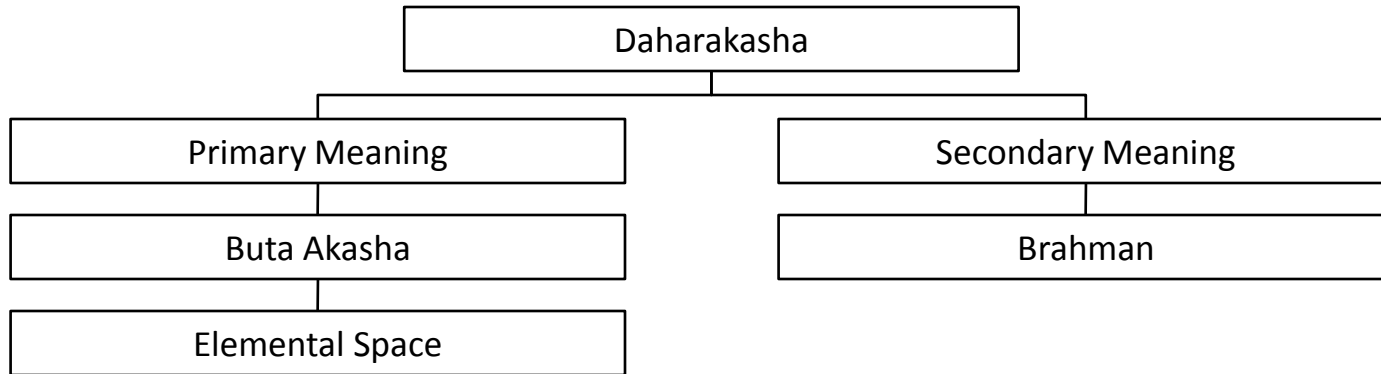
3rd Pada - 5th Adhikaranam – Daharadhikaranam – Chandogyo Upanishad :

ॐ अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं
वेश्म दहरोऽस्मिन्नन्तराकाशस्त-स्मिन्यदन्तस्तदन्वेष्टव्यं
तद्वाव विजिज्ञासितव्यमिति १

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tadvava vijijnasitavyamiti || 1 ||

Om. This body is the city of Brahman. Within it is an abode in the shape of a lotus [i.e., the heart], and within that there is a small space. One must search within this space and earnestly desire to know what is there. [8 – 1 – 1]

Controversy :



- Body = Brahma Puram.
- Heart = Dahara Pundarikam = Lotus bud within.
- Within heart = Dahara Akasha, small space.

1st Sutra :

- Dahara Akasha is Brahman alone because of later Statements of Upanishad.

Shankara :

- 7 Features of Dahara Akasha.

7 Features of Dahara Akasha

Chapter 8 – 1 - 1

- 1) Anveshtavyam – Desires enquiry
- 2) Vijing Yasitavyam Realisability, Knowability

Chapter 8 – 1 - 3

- 3) Sarva Buta Akasha Sadrishyam - Comparable to all pervading space.
- 4) Sarvadaratvam - Resting Place – Substratum

Chapter 8 – 1 - 5

- 5) Ashta Guna Visishtatvam - Eshaha Atma. Dahara Akasha is Paramatma
 - a) Apahatapapma – Free of Papam
 - b) Vijara – Free from old Age
 - c) Vimrityu – Free from Death
 - d) Vishoka – free from Sorrow
 - e) Vijigatsaha – Without hunger
 - f) Apipasaha – Without thirst
 - g) Satyakamaha – Unfailing Desires
 - h) Satya Sankalpa – Unfailing Plans
- 6) Ashtaguna Visishtatvam - Sarva Atmatvam

Chapter 8 – 1 – 6

- 7) Ananta Phala Vatvam - Infinite result

7 Glories

1

3

5

7

2

4

6

Chandogyo Upanishad :

ॐ अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं
वेश्म दहरोऽस्मिन्नन्तराकाशस्त-स्मिन्यदन्तस्तदन्वेष्टव्यं
तद्वाव विजिज्ञासितव्यमिति १

Om atha adidamasminbrahmapure daharam pundarikam
vesma daharo'sminnantarakasastasminyadantastadanvestavyam
tadvava vijijnasitavyamiti || 1 ||

Om. This body is the city of Brahman. Within it is an abode in the shape of a lotus [i.e., the heart], and within that there is a small space. One must search within this space and earnestly desire to know what is there. [8 – 1 – 1]

- 1) Antar Akasha – Anveshtavyam - should be enquired into, deserves enquiry.
- 2) Tatu Vijingyastivyam – Mandukya, Deserves to be known.

Gita :

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३.१३ ॥

I will declare that which has to be “known,” knowing which one attains to Immortality – the beginningless Supreme Brahman, called neither being nor non-being. [Chapter 13 – Verse 13]

- Enquire / Know - only if Dahara Akasha is Brahman.
- Elemental space - Pratyaksha, Jnatam - Perceptible.
- Pratyaksha Vishaya - No Prayojanam – Buta Akasha Jnanena.
- Commandments possible only if its Brahman.

Chandogyo Upanishad :

यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश
उभे अस्मिन् द्यावापृथिवी अन्तरेव समाहिते
उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि
यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन्समाहितमिति ३

Yavanva ayamakasastavaneso'ntarhrdaya akasa
ubhe asmindyavaprthivi antareva samahite
ubhavagnisca vayusca suryacandramasavubhau vidyunnaksatrani
yaccasyehasti yacca nasti sarvam tadasminsamahitamiti || 3 ||

[The teacher replies :] The space in the heart is as big as the space outside. Heaven and earth are both within it, so also fire and air, the sun and the moon, lightning and the stars. Everything exists within that space in the embodied self – whatever it has or does not have. [8 – 1 – 3]

| Dahara | Akasha | Seemingly |
|---------|---------|--|
| - Small | - Space | - Small but Really as vast as external space |

Dahara Akasha :

3) Sarva Buta Akasha –

- Sadrishyam (Comparable to all pervading space)
- Comparable means different, not Buta Akasha.
- X - Similar to Y – X and Y different.

4) In Dahara Akasha :

- Prithvi, Nakshatram, Vayu, Samudram, heaven located ‘Sarvadharam’ fits Brahman.
- Sarva Asmin Samy Ahitam(Located)
- Substratum of everything.
- Akasha – Relative Adhara, Not Adhara of itself, Akasha supported by Brahman.

Chandogyo Upanishad :

स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं
ब्रह्मपुरमस्मिन्- न्कामाः समाहिता एष आत्मापहतपाप्मा विजरो
विमृत्युर्विशोको विजि- घत्सोऽपिपासः सत्यकामः सत्यसंकल्पो
यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा
भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवो- पजीवन्ति ५

Sa bruyannasya jarayaitajjiryati na vadenasya hanyata etatsatyam
brahmapuramasminkamah samahita esa atmapahatapapma vijaro
vimrtyurvisoko vijighatsopipasah satyakamah satyasankalpo
yatha hyeveha praja anvavisanti yathanusasanam yam yamantamabhikama
bhavanti yam janapadam yam ksetrabhagam tam tamevopajivanti II 5 II

In reply the teacher will say : the body may decay due to old age, but the space within [i.e., brahmapura] never decays. Nor does it perish with the death of the body. This is the real abode of Brahman. All our desires are concentrated in it. It is the Self – free from all sins as well as from old age, death, bereavement, hunger, and thirst. It is the cause of love of Truth and the cause of dedication to truth. If a person strictly follows whatever the ruler of the country commands, he may then get as a reward some land, or even an estate. [8 – 1 – 5]

- Eshaha Atma - Descriptions of Brahman.

5) Ashta Visishta Guna Atma :

- Apaha Papma - Free of papa, hence pure 'being' / Chaitanya Svarupa.
- Vijara - Free from old age (Chaitanyam - being)
- Vimrityu - Free from death (Chaitanyam – being)
- Vishoka - Free from sorrow.
- Vijigatsaha - Without hunger.
- Apipapsaha - Without thirst
- Satyakamaha - With fruitful desires
- Desires ever fulfilled - Unfailing desires.
- Satya Sankalpaha - Unfailing plans
 - Bagawan's plans never fail.
 - 8 Vibhutis of Dahara Akasha.
 - None can fit Buta Akasha – Matter - Hence Lord sentient being.

Eshaha Atma Atmatvam :

- Atmatvam
- Ashta Guna Visishtatvam - Endowed with 8 glories.
 - Buta does not have 8 glories.

Vimritya :

- No death
- Akasha has Death(Maranam) during Pralayam.
- It has birth during Srishti.

Chandogyo Upanishad : 7th Feature

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः
क्षीयते तद्य इहात्मानमननुविद्य ब्रजन्त्येतांश्च सत्यान् कामांस्तेषां
सर्वेषु लोकेष्वकाम- चारो भवत्यथ य इहात्मानमननुविद्य ब्रजन्त्येतांश्च
सत्यान् कामांस्तेषां सर्वेषु लोकेषु कामचारो भवति ६

Tadyatheha karmajito lokah ksiyata evamevamutra punyajito lokah
ksiyate tadya ihatmanamananuvidya vrajantyetamsca satyan kamamstesam
sarvesu lokesvakamacaro bhavatyatha ya ihatmanamananuvidya vrajantyetamsca
satyankamamstesam sarvesu lokesu kamacaro bhavati || 6 ||

Everything perishes, whether it is something you have acquired through hard work in this world or it is a place in the other world which you have acquired through meritorious deeds. Those who leave this world without knowing the Self and the Truths which they should know are not free, no matter where they go. But those who leave this world after knowing the Self and the Truths which they should know are free, no matter where they are. [8 – 1 – 6]

- All karma and Upasana Phalam finite – Perish.
- 7) Knowledge of Dahara Akasha produces, gives, infinite Phalams / Infinite result.
- Ananta Phalatvam proves Dahara Akasha = Brahman.
- Dahara Akasha gives infinite Phalam through knowledge.
- Knowing finite space, can't produce infinite result.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Because of 7 features occurring later (Uttarebyaha) in Chandogyo Upanishad itself.
- Hence, Dahara Akasha = Brahman.

7 Features :

- 1) Anveshtivatyam
- 2) Vijingyastitavyam
- 3) Sarva Gata Buta Akasha - Sadrushtatvam
- 4) Sarva Atmatvam
- 5) Ashta Guna Visishastatvam
- 6) Ananta Phalatvam
- 7) Sarva Adharatvam
- Sutra 1 – Over.

Shankara : One more additional reason :

- Physical body = Brahma Puram.
- Only because Dahara Akasha is Brahman, this body = Buta Akasha Puram.
- Not glorious title – Brahma Puram = Residence of Brahman.

Purva Pakshi :

- How body is residence of all pervading Brahman?
- Brahman is residence of everything, how this miserable residence?

Shankara :

- As though residence. Residence of Rama means, I can meet Rama here.
- Person available in residence. Body, Residence of Brahman means Brahman is recognisable, contactable in the body.
- Body is Upalabdhi Sthanam, Brahman obtains in this body.

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५.१३ ॥

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ ५-१४ ॥

Neither agency nor actions, does the lord, create for the world, nor union with the fruits of actions. But it is Nature that acts. [Chapter 5 – Verse 14]

Katho Upanishad :

- Last before one section, Brahman resides in Body.

Chandogyo Upanishad :

ॐ अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुराडरीकं
वेश्म दहरोऽस्मिन्नन्तराकाशस्त-स्मिन्यदन्तस्तदन्वेष्टव्यं
तद्वाव विजिज्ञासितव्यमिति १

Om atha adidamasminbrahmapure daharam pundarikam
vesma daharo'sminnantarakasastasminyadantastadanvestavyam
tadvava vijijnasitavyamiti || 1 ||

Om. This body is the city of Brahman. Within it is an abode in the shape of a lotus [i.e., the heart], and within that there is a small space. One must search within this space and earnestly desire to know what is there. [8 – 1 – 1]

- Also points out. Body = Brahman Puram.
- Dahara Akasha = Brahman.

गतिशब्दाभ्यां तथा हि दृष्टं लिङ्गं च ।

Gatisabdabhyam तथा हि दृष्टं लिङ्गं च ।

The small Akasa (ether) is Brahman on account of the action of going (into Brahman) and of the word (Brahmaloka); because thus it is seen (i.e. the individual souls go into Brahman) is seen elsewhere in other Sruti texts; and this daily going of the souls into Brahman (during deep sleep) is an inferential sign by means of which we may properly interpret the word 'Brahmaloka'. [1 – 3 – 15]

- Sutra 2 – 7 - Expansion of Uttarebyaha.
- “ Gatha Shabdabyam Tata hi lingam cha“
- Later descriptions prove Dahara Akasha = Brahman.

Chandogyo Upanishad :

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन् लभते
सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः कामा
अनृतापिधानास्तद्यथापि हिरण्यनिधिं नि- हितमक्षेत्रज्ञा
उपर्युपरि संचरन्तो न विन्देयुरेवमेवेमाः सर्वाः प्रजा
अहरह-र्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन हि प्रत्यूढाः २

Atha ye casyeha jiva ye ca preta yaccanyadicchanna labhate
sarvam tadatra gatva vindate'tra hyasyaite satyah kama
anrtapidhanastadyathapi hiranyanidhim nihitamaksetrajna
uparyupari sancaranto na vindeyurevamevemah sarvah praja
aharahargacchantya etam brahmalokam na vindantyanrtena hi pratyudhah II 2 II

Further, those of his relatives who are still alive and those who are dead, and also those things a person cannot get even if he wishes for them – all these he gets by going within his heart. All true desires of a person are in his heart, though they are hidden. It is like when there is gold hidden someplace underground and people who are ignorant of it walk over that spot again and again, knowing nothing about it. Similarly, all these beings go to Brahmaloka every day, and yet they know nothing about it because they are covered by ignorance. [8 – 3 – 2]

Context Here :

- During sleep, every Jiva resolves in Dahara Akasha only.
- “This” Refers to Dahar Akasha.

Very important :

- Whenever Jiva resolves, it resolves into Brahman / Ishvara only Why?
- Brahman = Karanam.
- Jiva = Karyam.

Mundak Upanishad :

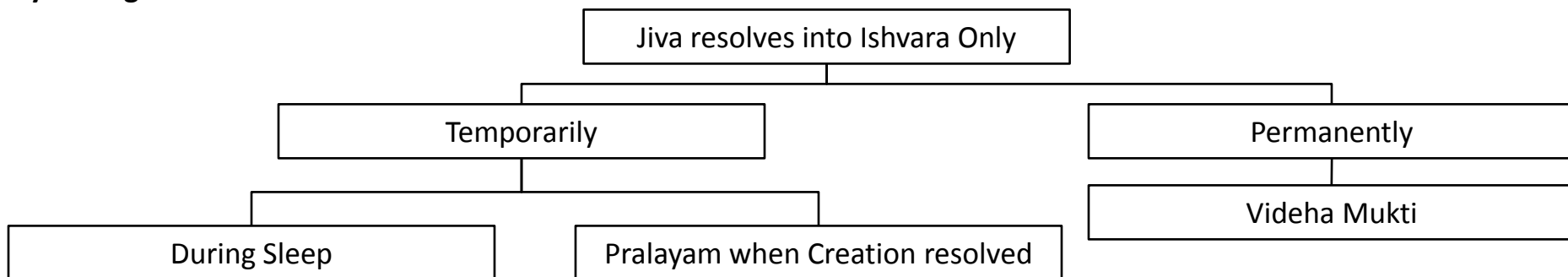
तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah ।
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti ॥ 1 ॥

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

- All Jivas born out of Brahman and resolve into Brahman.

Vyasa Argument :



- Jivatma resolves into Brahman only.

Chandogyo Upanishad :

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन् लभते
सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः कामा
अनृतापिधानास्तद्यथापि हिरण्यनिधिं नि- हितमक्षेत्रज्ञा
उपर्युपरि संचरन्तो न विन्देयुरेवमेवेमाः सर्वाः प्रजा
अहरह-र्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन हि प्रत्यूढाः २

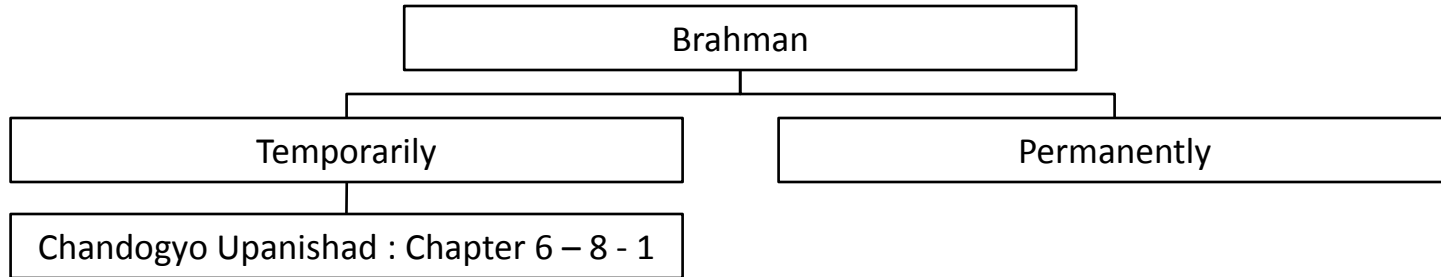
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sarvam tadatra gatva vindate'tra hyasyaite satyah kama
anrtapidhanastadyathapi hiranyanidhim nihitamaksetrajna
uparyupari sancaranto na vindeyurevamevemah sarvah praja
aharahargacchantya etam brahmalokam na vindantyanrtena hi pratyudhah II 2 II

Further, those of his relatives who are still alive and those who are dead, and also those things a person cannot get even if he wishes for them – all these he gets by going within his heart. All true desires of a person are in his heart, though they are hidden. It is like when there is gold hidden someplace underground and people who are ignorant of it walk over that spot again and again, knowing nothing about it. Similarly, all these beings go to Brahmaloka every day, and yet they know nothing about it because they are covered by ignorance. [8 – 3 – 2]

- During sleep Jiva resolves into Dahara Akasha, joining both, Daharakasha must be Brahman.

4 Points :

- a) Jiva resolves into Dahar Akasha
- b) Jiva resolves into Brahman during sleep



Chandogyo Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं
मे सोम्य विजानीहीति य-
त्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा
संपन्नो भवति स्वमपीतो भवति
तस्मादेनं स्वपितीत्याचक्षते स्वं ह्यपीतो भवति १

uddalako ha "runih svetaketum putramuvaca -
svapnantam me somya vijanihiti.
yatraitatpurusah svapiti nama, sata somya tada sampanno bhavati.
svamapito bhavati. tasmadenam svapitityacaksate,
svam hyapito bhavati.

Uddalaka Aruni said to his son Svetaketu: 'O somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real self. That is why people say about him, "He is sleeping." He is then in his Self.' [6 – 8 – 1]

- Merges into sat Brahman mentioned in beginning.

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiam;
Taddhaika ahurasadevedamagra asidekamevadvitiam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- in That 'sat' Jiva lies in Sleep.

Prasno Upanishad :

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः ।
मनो ह वाव यजमानः । इष्टफलमेवोदानः ।
स एनं यजमानमहरहर्ब्रह्म गमयति ॥ ४ ॥

Yad-uchchhvaasa nihsvaasaav-etau aahuti samam nayateeti sa samaanah.
mano ha vaava yajamaana, ishtaphalameva udaanah
sa enam yajamaanam-aharahr brahma gamayati ॥ 4 ॥

Because the Samana distributes equally the oblations of the ‘inspirations and expirations’, he is priest (hotr). The mind is the sacrificer (Yajaman) and the Udana is the fruit of the sacrifice. He leads the sacrificer every day (in deep sleep) to Brahman. [Chapter IV – Verse 4]

- Udana Prana takes Jiva to Brahman.
- Ishtame Udanah, Sa Eyaṃ Ahar Ahar, Brahman Gamayati, dissolves into Brahman.

Brihadaranyaka Upanishad :

तद्वा अस्यैतदतिच्छन्दा अपहृतपाप्माभयं रूपम् । तद्यथा
प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्,
एवमेवायं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किञ्चन
वेद नान्तरम् ; तद्वा अस्यैतदात्मकाममात्मकाममकामं रूपं
शोकान्तरम् ॥ २१ ॥

tad vā asyaitad aticchando'pahatapāpmābhyam rūpam. tad yathā
priyayā striyā sampariṣvaktō na bāhyam kiñ cana veda nāntaram,
evam evāyam puruṣaḥ prājñenātmanā sampariṣvaktō na bāhyam kiñ cana
veda nāntaram. tad vā asyaitad āpta-kāmam, ātma-kāmam, a-kāmam
rūpam śokāntaram ॥ 21 ॥

That is his form – beyond desires, free from evils, and fearless. As a man, fully embraced by his beloved wife, does not know anything at all, either external or internal, so does this infinite being (Self), fully embraced by the Supreme Self, not know anything at all, either external or internal. That is his form – in which all objects of desire have been attained and are but the self, and which is free from desire and devoid of grief. [IV – III – 21]

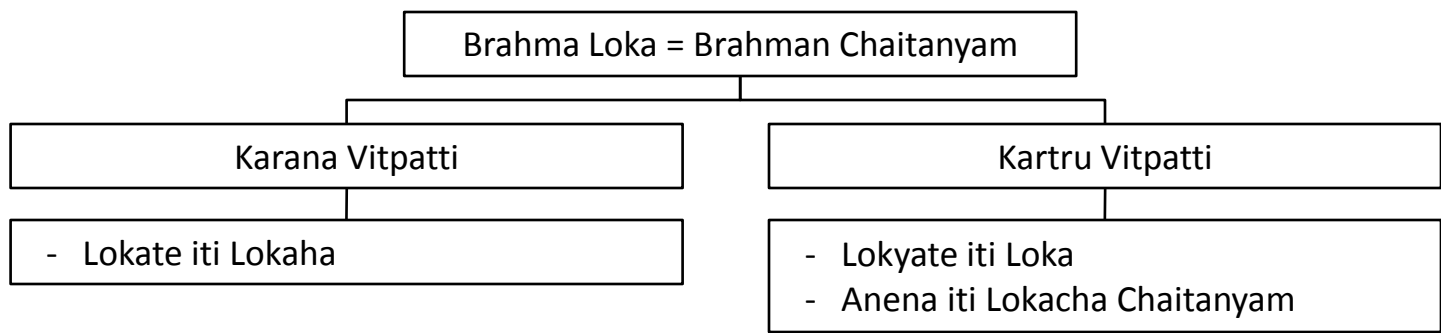
- Jiva resolves into Brahman.

In Chandogyo Upanishad :

- Jiva resolves into Dahara Akasha.
- Dahara Akasha = Brahman.

c) Upanishad uses Brahma Loka :

- During Sleep, Jiva resolves into dahara Akasha which is Brahma Loka – Chandogyo Upanishad : Chapter 8 – 3 – 2.
- Samanadhi Karanya Prayoga is there.



- Brahma Lokan Gachhati, Daharakasha = Brahman Chaitanyam.

1st Chapter – 3rd Pada – 5th Adhikarana – 2nd Sutra :

गतिशब्दाभ्यां तथा हि दृष्टं लिङ्गं च 15

Gatisabdabhyam tatha hi drishtam lingam cha 15

The small Akasa (ether) is Brahman on account of the action of going (into Brahman) and of the word (Brahmaloka); because thus it is seen (i.e. the individual souls go into Brahman) is seen elsewhere in other Sruti texts; and this daily going of the souls into Brahman (during deep sleep) is an inferential sign by means of which we may properly interpret the word 'Brahmaloka'). [1 – 3 – 15]

4) Complication :

Purva Pakshi : Upanishad Says

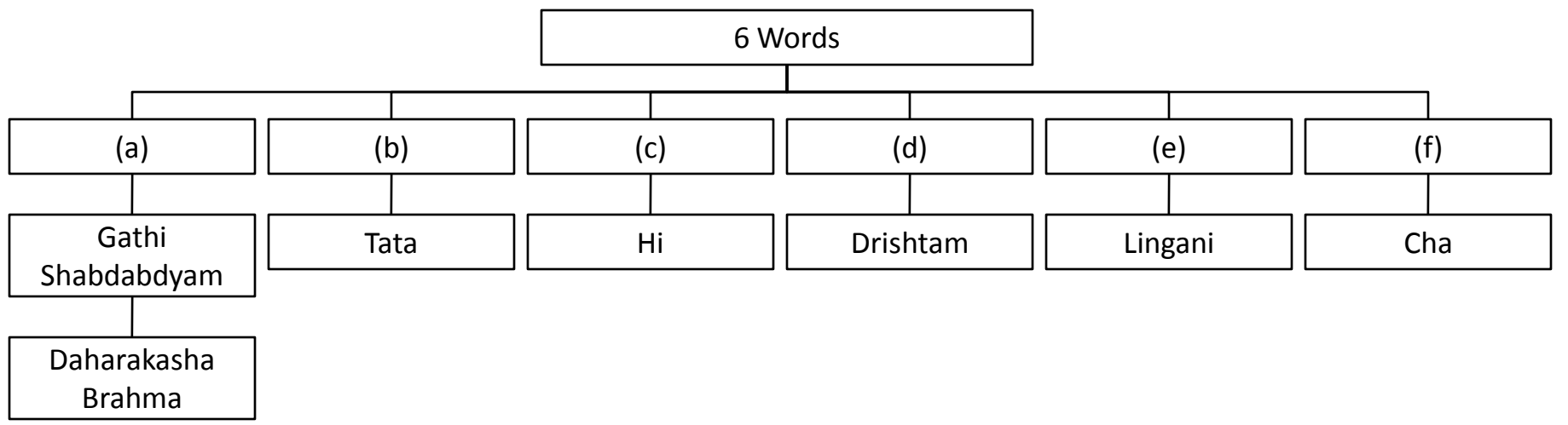
- Brahma Loka, does not say Dahara Akasha = Brahman.
- Why you twist Brahma Loka = Chaitanyam.
- 7th Heaven = Brahma Loka.
- How it is Brahma Chaitanyam?

Answer :

- Indicated in sutra, because of appropriate clue.
- Jiva merges into Brahma Loka every day.
- Ahar Ahar Gachyantaha.
- No Jiva goes to Brahma Loka every day.
- Hence Brahma Loka means Ishvara – Pragya alone.

4 Points :

- 2 features support our conclusion.
 - a) Jiva merging into Dahara Akasha.
 - b) Usage of Brahma Loka.
- General analysis of sutra over.



a) Gathi Shabdabyam :

- Merger, Resolution, Layaha, Dissolution.

Chandogyo Upanishad :

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन् लभते
 सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः कामा अनृतापि
 धानास्तद्यथापि हिरण्यनिधिं नि- हितमक्षेत्रज्ञा उपर्यपरि संचरन्तो
 न विन्देयुरेवमेवेमाः सर्वाः प्रजा अहरह- र्गच्छन्त्य एतं ब्रह्मलोकं
 न विन्दन्त्यनृतेन हि प्रत्यूढाः २

Atha ye casyeha Jiva ye ca preta yac - Canyon - icchan Na labhate,
 Sarvam Tad Atra gatva Vindate, Atra hi asyaite satyah kamah anrtapidhanah, tad - yathapi
 Hiranya - nidhim nihitam aksetrajna Uparyupari
 Sancaranto na vindeyuh, evam evamah sarvah praja ahar ahar gacchantya etam
 Brahmalokam na Vivdanti, anrtana hi pratyudhah II 2 II

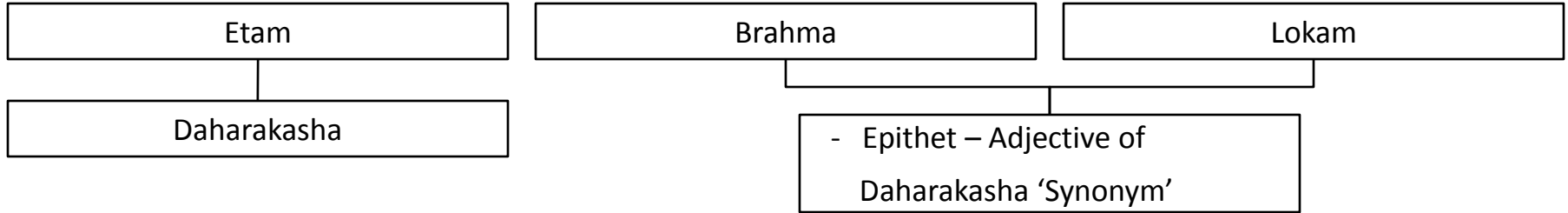
Further, those of his relatives who are still alive and those who are dead, and also those things a person cannot get even if he wishes for them –all these he gets by going within his heart. All true desires of a person are in his hearts, though they are hidden. It is like when there is gold hidden someplace underground and people who are ignorant of it walk over that spot again and again, knowing nothing about it. Similarly, all these beings go to Brahma loka every day, and yet they know nothing about it because they are covered by ignorance. [8 – 3 – 2]

- Gachayantaha used, sutra uses word merger.
- Because of merger of Jiva into Daharakasha during deep sleep.

- As revealed in Chandogyo Upanishad 8 – 3 – 2, we know Jiva merges into Brahman only, hence Daharakasha = Brahman.

b) Shabdaha :

- Because of Brahma Loka given in Chandogyo Upanishad (8-3-2) as synonym of Daharakasha.
- Paryaya Padam - having same meaning.



- Because of merger of Dahara Akasha during sleep and because of, usage of Brahma Loka as epithet of Daharakasha.

c) Tatahi : Drishtam lingam Cha

- Drishtam - Jivas merger into Brahman is seen as lingam.
- Jivasya Brahman Gamanam is seen in other parts of Upanishad.
- Anyatra Sushuptou Jivasya Brahma Gamanam Drishtam.

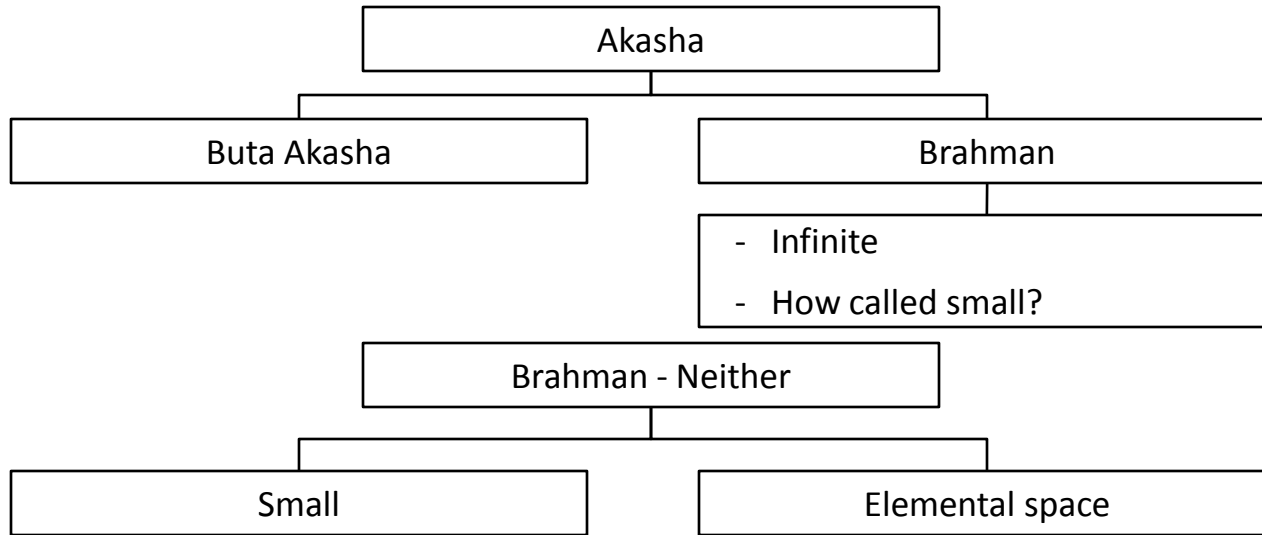
Dahara Akasha - Chandogyo Upanishad :

अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म
दहरोऽस्मिन्नन्तराकाशस्त- स्मिन्यदन्तस्तदन्वेष्टव्यं
तद्वाव विजिज्ञासितव्यमिति १

Om. Atha yadidamasminbrahmapure daharam pundarikam vesma
Daharo'sminnantarakasastasminyadan
Tastadanvestavyam Tadavava Vijijnasitavyamiti II 1 II

Om. This body is the city of Brahman. Within it is an abode in the shape of a lotus [i.e., the heart], and within that there is a small space. One must search within this space and earnestly desire to know what is there. [8 – 1 – 1]

- Small space within body, heart is Brahman.
- Akasha = Chidakasha.
- Dahara - As though small, All pervading Chidakasha which obtains in heart, which is as though small.



1st sutra :

- Dahara Akasha is Brahman because of later descriptions being Brahman.
- Shankara gave 7 features.

2nd sutra :

- 2 descriptions, Chandogyo Upanishad : 8 – 3 – 2

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन् लभते
सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः कामा अनृतापि
धानास्तद्यथापि हिरण्यनिधिं नि- हितमक्षेत्रज्ञा उपर्यपरि संचरन्तो
न विन्देयुरेवमेवेमाः सर्वाः प्रजा अहरह- र्गच्छन्त्य एतं ब्रह्मलोकं
न विन्दन्त्यनृतेन हि प्रत्यूढाः २

Atha ye casyeha Jiva ye ca preta yac - Canyon - icchan Na labhate,
Sarvam Tad Atra gatva Vindate, Atra hi asyaite satyah kamah anrtapidhanah, tad - yathapi
Hiranya - nidhim nihitam aksetrajna Uparyupari
Sancaranto na vindeyuh, evam evamah sarvah praja ahar ahar gacchantya etam
Brahmalokam na Vivdanti, anrtena hi pratyudhah II 2 II

Further, those of his relatives who are still alive and those who are dead, and also those things a person cannot get even if he wishes for them –all these he gets by going within his heart. All true desires of a person are in his hearts, though they are hidden. It is like when there is gold hidden someplace underground and people who are ignorant of it walk over that spot again and again, knowing nothing about it. Similarly, all these beings go to Brahma loka every day, and yet they know nothing about it because they are covered by ignorance. [8 – 3 – 2]

a) Gathi in sutra :

b) Shabda :

- Because of Gathi and Shabda Dahara Akasha is Brahman.

Gathi :

- Because of merger of Jiva into Dahara Akasha during deep sleep as revealed in Chandogyo Upanishad 8 -3 - 2.
- Gathi = Merger – Layaha.
- Chandogyo Upanishad : 8 – 3 – 2 : Gachantyaha
 - Clue for Gathi - 1st Reason.

2nd Reason :

- Use of expression of Brahma Loka epithet - Adjective of Daharakasha in Chapter 8 – 3 – 2
- Brahma Loka = Brahma Chaitanyam – Adjective of Dahara Akasha.
- Gatha Shababyam Daharakashyasya Brahman.
- Panchami + Tritiya Vibakti – Dvi – Vachanam.
- During Sushupti Jiva merges into Daharakasha - How it proves Daharakasha is Brahman?

Answer :

- Elsewhere in Sruti, Jiva merges into Brahman. Therefore, Daharakasha = Brahman.
- Joining 2 ideas – Revealed by Drishtam... Sushuptou Jivasya, Brahman Gamanam Anyatra Drishtam.

Other Sruti : Chandogyo Upanishad

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे
सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता
सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेनं
स्वपितीत्याचक्षते स्वं ह्यपीतो भवति १

*Uddalako harunih svetaketum putramuvaca svapnantam me
somya vijanihi yatra itat purusah svapiti nama sata
somya tada sampanno bhavati svampito bhavati tasmadenam
svapitityacaksate svam hyapito bhavati [1]*

Uddalaka Aruni said to his son Svetaketu : ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self.’ [6 – 8 – 1]

- Sampanna = Ekibutaha.

Prasno Upanishad :

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः ।
मनो ह वाव यजमान इष्टफलमेवोदानः
स एन यजमानमहरहर्ब्रह्म गमयति ॥ ४ ॥

*yaducchvāsaniḥśvāsāvetāvāhutī samam nayatīti sa samānaḥ |
mano ha vāva yajamāna iṣṭaphalamevodānaḥ sa enam
yajamānamaharahrabrahma gamayati || 4 ||*

Because the Samana distributes equally the oblations of the ‘inspirations and expirations’, he is priest (Hotr). The mind is the Sacrificer (Yajaman) and the Udana is the fruit of the sacrifice. He leads the sacrifice every day (in deep sleep) to Brahman. [Chapter 4 – Verse 4]

- Sa ekam... Yajamana, Jiva merges into Brahman during Sushupti.

c) Lingam :

- To explain Brahma Loka in 8-3-2, “Brahma Lokam”.
- Daharakasha is identical to Brahma Loka Samanadi Karanam.
- Using like noun and adjective.
- Appositional Usage - Means both identical.
- Ram - Son of Dasaratha, Married Sita. Son of Dasaratha in apposition with Rama.
- Rama, son - One individual, epithet of Rama, not Lakshmana.

Chandogyo Upanishad :

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन्
लभते सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः कामा
अनृतापिधानास्तद्यथापि हिरण्यनिधिं नि-
हितमक्षेत्रज्ञा उपर्यपरि संचरन्तो न विन्देयरेवमेवेमाः
सर्वाः प्रजा अहरह-र्गच्छन्त्य एतं ब्रह्मलोकं न
विन्दन्त्यनृतेन हि प्रत्यूढाः २

Atha ye casyeha Jiva ye ca preta Yaccanyadicchanna Labhate
Sarvam tadatra gatva vindate'tra hyasyaite satyah Kama
Anrtapidhanastadyathapi hiranyanidhim Nihitama ksetrajna uparyupari
Sancaranto Na vindeyurevameve Mah Sarvah
Praja Aharahargacchantya Etam Brahmalokam
Na Vindantyanrtena hi Pratyudhah. II 2 II

Further, those of his relatives who are still alive and those who are dead, and also those things a person cannot get even if he wishes for them –all these he gets by going within his heart. All true desires of a person are in his hearts, though they are hidden. It is like when there is gold hidden someplace underground and people who are ignorant of it walk over that spot again and again, knowing nothing about it. Similarly, all these beings go to Brahma loka every day, and yet they know nothing about it because they are covered by ignorance. [8 – 3 – 2]

- Daharakasha = Brahma Loka, used in Apposition, hence identical.
- Brahma loka = Brahma Chaitanyam.
- Daharakasha = Brahma Chaitanyam.

Problem :

Purva Pakshi :

- Brahma Loka = Daharakasha Chapter 8 - 3 - 2 ok.

How Brahma Loka is Brahma Chaitanyam?

- Brahma Loka = 7th heaven.
- Bu / Buar / Suar / Maha / Jana / Tapa / Brahma Loka.

Gita :

आ ब्रह्मभुवनल्लोकाः पुनरावर्तिनो ऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ ८-१६ ॥

Worlds up to the “world – of – Brahmaji” are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no re –birth. [Chapter 8 – Verse 16]

- Brahma Loka = Brahmaji's world not Chaitanyam.
- Twisting.

Siddantin :

- Lingam - Clue to show.
- Brahma Loka – Brahma Chaitanyam Linga Asti.
- Brahma Loka – Chapter 8 – 3 – 2.

What is Clue?

- Ahar Aharaha - Expression is clue “Daily” occurs in mantra.

Gita :

- Ahar Ahar Api Pepiya Mada.
- Jiva daily goes to Daharakasha in Sushupti.
- If Brahma Loka is 7th heaven.
- Can't go to 7th heaven everyday in Sushupti and back.
- Daily Brahma Loka = Brahma Chaitanyam
= Daharakasha
- Drishtam is clue to Brahma Chaitanyam.
- Brahma Loka is Brahma Chaitanyam.

| Gathi | Shabda |
|-------------------|-----------------|
| Drishtam Supports | Lingam Supports |

- Daharakasha is Brahman because in Sushupti, Jiva merges into Daharakasha, as revealed in Chapter 8 – 3 – 2 and also because of expression Brahma Loka.
- Used as epithet, adjective, synonym of Daharakasha in Chapter 8 – 3 – 2.

- Merger of Jiva in Sushupti is seen in other scriptures also.
- In this merger, Brahma Loka = Brahma Chaitanyam.

Chandogya Upanishad : 8-3-2

- Jiva goes daily to Brahma Chaitanyam only not to heaven – Brahma Loka.

Cha :

- Conjunction – and - Merger and clue.

Sutra 16 :

धृतेश्च महिम्नोऽस्यास्मिन्नुपलब्धेः 16

Dhritescha mahimno'syasminnupalabdheh 16

Moreover on account of the supporting also (attributed to it) the small ether must be Brahman, because this greatness is observed in this (Brahman only according to other scriptural passages). [1 – 3 – 16]

- Explanation of Uttarebyaha.

Chandogyo Upanishad :

अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसंभेदाय
नैतं सेतुमहोरात्रे तरतो न जरा न मृत्युर्न शोको
न सुकृत् न दुष्कृत् सर्वे पाप्मानोऽतो निवर्तन्तेऽप-
हतपाप्मा ह्येष ब्रह्मलोकः १

Atha ya Atma sa seturvidhrtiresam lokanamasambhe
Daya naitam setumahoratre tarato Na jara na mrtyurna
soko na Sukrtam na duskrtam sarve papmano'to
Nivartante' pahatapapma hyesa Brahmalokah. II 1 II

Next, this self is like a dam. It supports the worlds and protects them from getting mixed up. Day and night cannot cross over this dam, nor can old age, death, bereavement, good actions, and bad actions. All sins turn away from it, for this Brahma loka is free from evil. [8 – 4 – 1]

General Analysis :

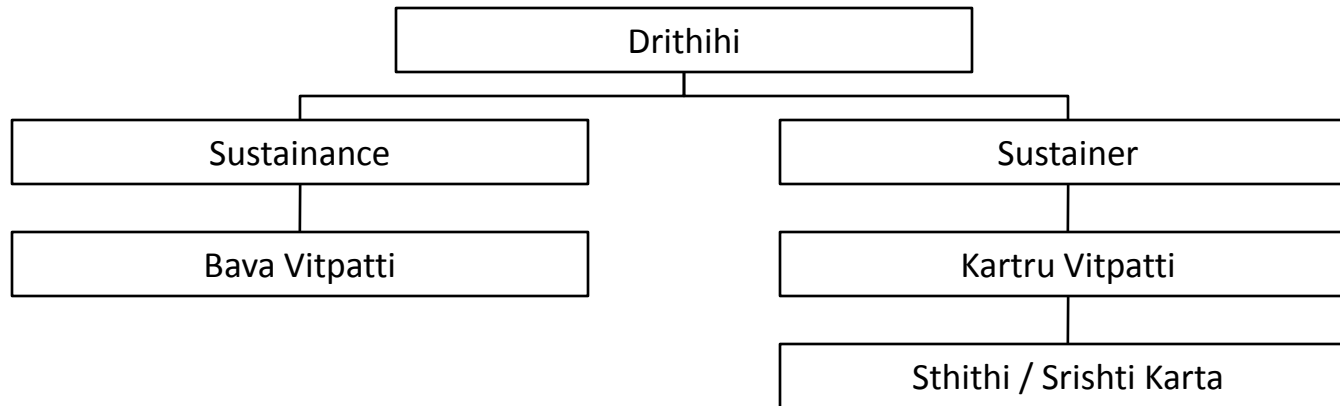
- Athaya Atma Saha, Sethur Vidriti.
- Vi – Driti = Kritehe
- Drihehe Drithi



6th Case

1st case

- Maintenance, Sustainance, protection, Dharanatvam.
- Daharakasha sustains creation by maintaining Law + Order.
- Karmadhyaksha, Karmaphaldata, Police's universe.
- Mahat Bayam, Vajra Mudashanam.
- If sun stops, earth stops - universal laws never violated - Bagawan is the intelligence principle.
- Maintaining law + Order like traffic policeman.
- Hence Brahma called Dritihi – Law – Sustainer.



- Here Daharakasha = Sustainer



- Hence, Brahman = Daharakasha = Sustainer

a) Taittiriya Upanishad : Brigu Valli

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyaabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that Seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [III – I – 2]

b) Brihadaranyaka Upanishad : Jagnavalkya - Gargi

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ
तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते
तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गि निमेषा मुहूर्ता अहो
रात्राण्यर्धमासा मासा ऋतवः संवत्सरा इति विधृतास्तिष्ठन्ति;
एतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते
श्वेतेभ्यः पर्वतेभ्यः, प्रतीच्योऽन्याः, यां यां च दिशमनु; एतस्य वा
अक्षरस्य प्रशासने गार्गि ददतो मनुष्याः प्रशंसन्ति, यजमानं देवाः,
दर्वी पितरोऽन्वायत्ताः ॥ ९ ॥

etasya vā akśarasya praśāsane gārgi sūryācandramasau vidhṛtau tiṣṭhataḥ,
etasya vā akśarasya praśāsane gārgi dyāvāpṛthivyau vidhṛte tiṣṭhataḥ,
etasya vā akśarasya praśāsane gārgi nimeṣā muhūrtā ahorātrāṇyārdhamāsā
māsā ṛtavaḥ samvatsarā iti vidhṛtāstiṣṭhanti; etasya vā akśarasya
praśāsane gārgi prācyo'nyā nadyaḥ syandante śveteḥbhyaḥ parvatebhyaḥ,
praticyo'nyāḥ, yāṃ yāṃ ca diśamanu; etasya vā akśarasya
praśāsane gārgi dadato manuṣyāḥ praśaṃsanti, yajamānaṃ devāḥ,
darvīm pitaro'nvāyattāḥ ॥ 9 ॥

Under the mighty rule of this Immutable, O Gārgī, the sun and moon are held in their positions; under the mighty rule of this Immutable, O Gārgī, heaven and earth maintain their positions; under the mighty rule of this Immutable, O Gārgī, moments, Muhūrtas, days and nights, fortnights, months, seasons and years are held in their respective places; under the mighty rule of this Immutable, O Gārgī, some rivers flow eastward from the White Mountains, others flowing westward continue in that direction, and still others keep to their respective courses; under the mighty rule of this Immutable, O Gārgī, men praise those that give, the gods depend on the Sacrificer, and the Manes on independent offerings (Darvīhoma). [3 – 8 - 9]

- Because of ruling of Aksharam Brahma, Prashanam – Governing goes on...
- Sun, moon, stars, rivers do not violate, time goes on as per order, clockwork.
- “ Vidritou “ = Brahman.
- Brahman sustains creation.

c) Chandogyo Upanishad : “ Vidriti “ Used in Daharakasha.

अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म
दहरोऽस्मिन्नन्तराकाशस्त- स्मिन्यदन्तस्तदन्वेष्टव्यं
तद्वाव विजिज्ञासितव्यमिति १

Om. Atha yadidamasminbrahmapure daharam pundarikam vesma
Daharo'sminnantarakasastasminyadan
Tastadanvestavyam Tadavava Vijijnasitavyamiti || 1 ||

Om. This body is the city of Brahman. Within it is an abode in the shape of a lotus [i.e., the heart], and within that there is a small space. One must search within this space and earnestly desire to know what is there. [8 – 1 – 1]

d) Brihadaranyaka Upanishad :

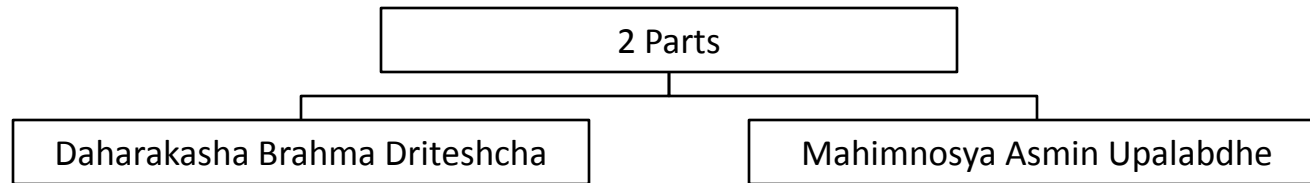
स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते,
सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः; स न साधुना कर्मणा भूयान् नो एवासाधुना कनीयान्;
एष सर्वेश्वरः; एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोकानामसंभेदाय;
तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन; एतमेव विदित्वा मुनिर्भवति ।
एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति । एतद्द स्म वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते,
किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति; ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च
व्युत्थायाश्च भिवशाचर्यं चरन्ति; या होव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा,
उभे ह्येते एषणे एव भवतः । स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,
असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति; एतमु ह्वैतै न तरत इति—अतः पापमकरवमिति,
अतः कल्याणमकरवमिति; उभे उ ह्वैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṃ vijñānamayaḥ prāṇeṣu ya
eṣo'ntarhṛdaya ākāśastasmiñchete, sarvasya vaśī sarvasyeśānaḥ
sarvasyādhipatiḥ; sa na sādhunā karmaṇā bhūyān,
no evāsādhunā kanīyān; eṣa sarveśvaraḥ; eṣa bhūtādhipatiḥ,
eṣa bhūtapālaḥ, eṣa seturvidharaṇa eṣāṃ lokānāmasambhedāya;
tametaṃ vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena
tapasā'nāśakena; etameva viditvā munirbhavati |
etameva pravrajino lokamicchantāḥ pravrajanti | etaddha sma vai
tat pūrve vidvāṃsaḥ prajāṃ na kāmayante, kiṃ prajāyā kariṣyāmo
yeṣāṃ no'yamātmāyaṃ loka iti; te ha sma putraiṣaṇāyāśca
vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha bhikṣācaryaṃ caranti;
yā hyeva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā, ubhe
hyete eṣaṇe eva bhavataḥ | sa eṣa neti netyātmā, agrhyo nahi grhyate,
aśīryo nahi śīryate, asaṅgo nahi sajyate, asito na vyathate, na riṣyati;
etamu haivaite na tarata iti—ataḥ pāpamakaravamiti,
ataḥ kalyāṇamakaravamiti; ubhe u haivaiṣa ete tarati,
nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, Birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; Undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 – 4 – 22]

- Esha Sarveshwara, Butapalaha, “ Vidharana “.
- Vidharana = Vidriti = Sustainer = Brahman.

Word Analysis :



a) Brahman :

- Daharakasha in Chapter 8 – 1 – 1 is Brahman.

b) Dritehe :

- Because it is Sustainer of creation as revealed in Chapter 8 – 4 Through Vidriti.

c) Cha :

- Also - in addition to Gathi, Shabda - reason, Drithi also supports reason.
- Daharakasha is Sustainer - How it Proves it is Brahman.
- From other Upanishad statements, Sustainer status only for Brahman proved.

d) Asya Mahimnaha :

- Glory of Sustainer, protector status, Sthiti Kartrutvam.

e) Upalabdehe :

- Seen, found.

f) Asmin :

- In Brahman alone since Sustainer status found in Brahman alone, Daharakasha Sustainer should be Brahman.

Sutra 17 :

प्रसिद्धेश ।

Prasiddhescha

Also because of the well-known meaning (of Akasa as Brahman, the small Akasa is Brahman). [1 – 3 – 17]

- Independent reasoning to establish Daharakasha is Brahman.
- Akasha often used in Shastra as Brahman “ Sastra Prasidihi “.

Taittiriya Upanishad :

यद्वै तत् सूकृतम् । रसो वै सः ।
रस ह्येवायं लब्ध्वाऽऽनन्दी भवति ।
को ह्येवान्यात्कः प्राण्यात् ।
यदेष आकाश आनन्दो न स्यात् ।
एष ह्येवाऽऽनन्दयाति ॥ २ ॥

yad-vaitatsukrtam raso vai sah,
rasagm-hyevayam labdhvanandi bhavati,
ko hyevanyat-kah pranyat
yadesa akasa anando na syat,
esa hyevanandayati || 2 ||

This which was self-made.. That is taste (joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this joy were not there in the cavity of the heart? This Brahman Itself brings us joy. [II – VII – 2]

- Yad Akasha – Akasha = Brahman inside us as Ananda...

b) Chandogyo Upanishad :

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमूर्तं स आत्मा
प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो
विशां यशोऽहमनुप्रापत्सि स हाहं यशसां यशः श्येतमदत्कमदत्कं श्येतं
लिन्दु माभिगां लिन्दु माभिगाम् १ इत्यष्टमाध्याये चतुर्दशः खण्डः १४

Akaso vai nama Namarupayornirvahita te yadantara tadbrahma Tadamrtam Sa Atma prajapateh sabham
Vesma Prapdye yaso'ham bhavami brahmananam yaso rajnam yaso visam yaso'hamanuprapatsi sa
haham yasasam yash syetamadatkamadatkam Styetam lindu mabhigam lindu mabhigam.
Iti caturdasah Khandah. II 1 II

That which is Described as space manifests names and forms. These names and forms are within Brahman. Brahman is immortal; it is the self. May I attend the court of Prajapati. May I attain the fame of a Brahman, and also of a prince and a merchant. I wish to have real fame. I want to be famous among all famous people. May I not have to be born again and have a body covered with blood and dirt, which is toothless and at the same time always wanting to eat. [8 – 14 – 1]

- Akasha clearly used to reveal Brahman.
- Akasho Nama - Rupaha Nirvayita(Substratum)
- Brahman = Substratum of all Nama Rupa.

c) Chandogyo Upanishad :

अस्य लोकस्य का गतिरित्याकाश इति होवाच
सर्वाणि ह वा इमानि भू-तान्याकाशादेव समुत्पद्यन्त
आकाशं प्रत्यस्तं यन्त्याकाशो ह्येवैभ्यो ज्याया-
नाकाशः परायणम् १

Asya Lokasya Gatirityakasa iti hovaca sarvani
Ha va Imani bhutanyakasadeva samutpadyanta
Akasam Pratyastam yantyakaso hyevaibhyo
Jyayanakasah Parayanam. II 1 II

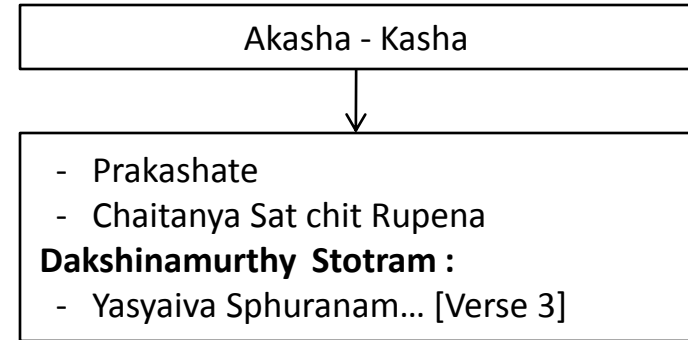
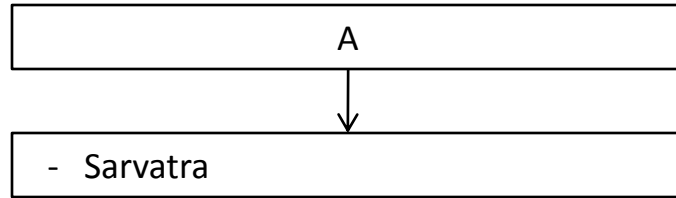
Silaka salavatya Asked Pravahana, 'What is the end of this earth?' Pravahana Said: 'Space, for everything that exists arises from space and also goes back into space. Space is superior to everything. Space is the highest goal.' [1 – 9 – 1]

- Yasmin Imani Butani (Including Akasha)... Akasham Brahman.
- All beings born out of Brahman.

d) Kham Brahman, Kham Brahman - Kham Puranam.

- Kham = Akasha = Brahman.

e) Akasha : Special derivation.



Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya Eva Sphurannam Sada Atmakam Asat kalpa Arthakam Bhasate
Saksat Tat - Tvam Asi iti Veda - Vacasa yo Bodhyaty Ashritan
Yat Saksat Karannad Bhaven Na Punaravrtir Bhavam Bho Nidhu
Tasmai Shri Guru Murtaye Nama Idam Shri Saksinnamurtaye II 3 II

By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- Brahman shines, presents itself as Sat, Chit, Rupam everywhere.
- Hence Brahman called Akasha.
- Daharakasha = Brahman - Because in Shastra Akasha popularly used as Brahman.

Daharakasha :

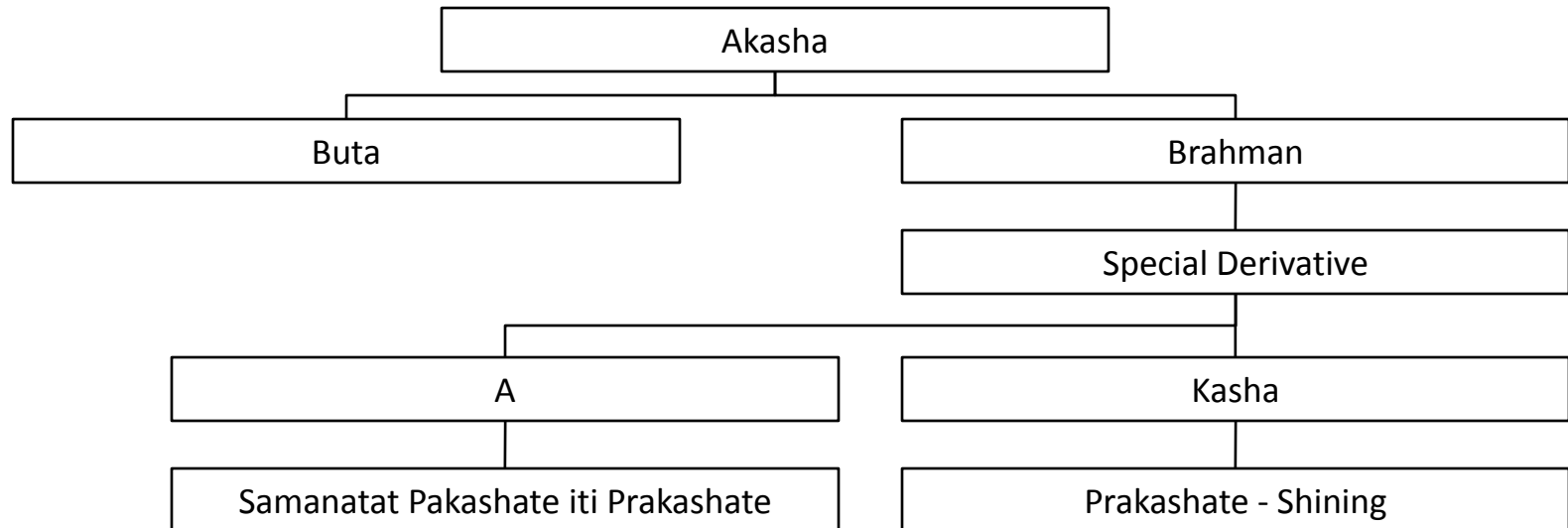
- Chandogyo Upanishad - Chapter 8 – 1 – 1.
- Within body, heart, space, inner space = Brahman.

Purva Pakshi :

- Inner space = Buta Akasha.
- Sutra 1 – 3 - Later descriptions.

Proof :

- Anveshtatvyam, Jingyasititvatvam, Ashta Guna Visishtatvam, Sarva Dharayatvam, Gathi, Shabda.
- Drithihi, Shastra Prasidatvat - (4th sutra).
- Akasha - Well known in Shastram as Brahman.



Upalabyatvam :

- Available in form of sat, Chit everywhere.
- Not luminous shining

a) Chandogyo Upanishad :

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतं स आत्मा
प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो
विशां यशोऽहमनुप्रापत्सि स हाहं यशसां यशः श्येतमदत्कमदत्कं श्येतं
लिन्दु माभिगां लिन्दु माभिगाम् १ इत्यष्टमाध्याये चतुर्दशः खण्डः १४

Akaso vai nama Namarupayornirvahita te yadantara tadbrahma Tadamrtam Sa Atma prajapateh sabham
Vesma Prapdye yaso'ham bhavami brahmananam yaso rajnam yaso visam yaso'hamanuprapatsi sa
haham yasasam yash syetamadatkamadatkam Styetam lindu mabhigam lindu mabhigam.
Iti caturdasah Khandah. II 1 II

That which is Described as space manifests names and forms. These names and forms are within Brahman. Brahman is immortal; it is the self. May I attend the court of Prajapati. May I attain the fame of a Brahman, and also of a prince and a merchant. I wish to have real fame. I want to be famous among all famous people. May I not have to be born again and have a body covered with blood and dirt, which is toothless and at the same time always wanting to eat. [8 – 14 – 1]

- Nirvahita = Substratum of Nama Rupa Prapancha.

b) Taittiriya Upanishad : Brighu Valli

यद्वै तत् सूकृतम् । रसो वै सः ।
रस ह्येवायं लब्ध्वाऽऽनन्दी भवति ।
को ह्येवान्यात्कः प्राण्यात् ।
यदेष आकाश आनन्दो न स्यात् ।
एष ह्येवाऽऽनन्दयाति ॥ २ ॥

yad-vaitatsukrtam raso vai sah,
rasagm-hyevayam labdhvanandi bhavati,
ko hyevanyat-kah pranyat
yadesa akasa anando na syat,
esa hyevanandayati II 2 II

This which was self-made.. That is taste (joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this joy were not there in the cavity of the heart? This Brahman Itself brings us joy. [II – VII – 2]

- Saptami – Akasisho.

Word analysis :

- Daharakasha Brahman Prasidehe cha.
- Inner space within heart in Chandogyo Upanishad : Chapter : 8 – 1– 1
- Prasideha - Because it is well known in Shastra.

Cha :

- Also - 3 Reasons.

Reasons before :

Chandogyo Upanishad :

- Chapter : 8 – 14 – 1
- Chapter : 1 - 9 – 1 - (Sarvani Butani)

अस्य लोकस्य का गतिरित्याकाश इति होवाच
सर्वाणि ह वा इमानि भू- तान्याकाशादेव समुत्पद्यन्त
आकाशं प्रत्यस्तं यन्त्याकाशो ह्येवैभ्यो ज्याया-
नाकाशः परायणम् १

Asya Lokasya Gatirityakasa iti hovaca sarvani
Ha va Imani bhutanyakasadeva samutpadyanta
Akasam Pratyastam yantyakaso hyevaibhyo
Jyayanakasah Parayanam. || 1 ||

Silaka salavatya Asked Pravahana, 'What is the end of this earth?' Pravahana Said: 'Space, for everything that exists arises from space and also goes back into space. Space is superior to everything. Space is the highest goal.' [1 – 9 – 1]

Gathi

Shabda

Drithi

Prasiddhihi

Sutra 15

Sutra 15

Sutra 16

Sutra 17

Cha : Conjugation

- Daharakasha = Brahman.

Purva Pakshi :

- How Akasha is well known as Brahman?
- People know Vachyarthas – Akasha – Space Loka Prasiddhi.

Shankara :

- It is Shastra Prasiddhi.

Purva Pakshi :

- Which is powerful? Laukika - Loka Prasiddhi – or Shastra Prasiddhi.

Shankara :

- Loka Prasiddi
↓
Vachyarthā
↓
Mukhyarthā
↓
Powerful Normally.
- But in this context, we are discussing Shastra.
- Hence Shastra Prasiddi given importance.

Example :

a)

| Jnanam | Jnanat eva Kaivalyam |
|--|--|
| <ul style="list-style-type: none">- Laukikam ↓ Knowledge | <ul style="list-style-type: none">- Moksha, Shuddhi- Jnanam = Brahman- Jnanad Dagda karmani- Atma Jnanam not Physics Jnanam |

b) Vidwan :

- Wise man - w.r.t. Shastra, Atma Jnanam.
- Shastra Vyavahara - Shastra Prasiddhi

1st Reason : other commentator.

Shankara :

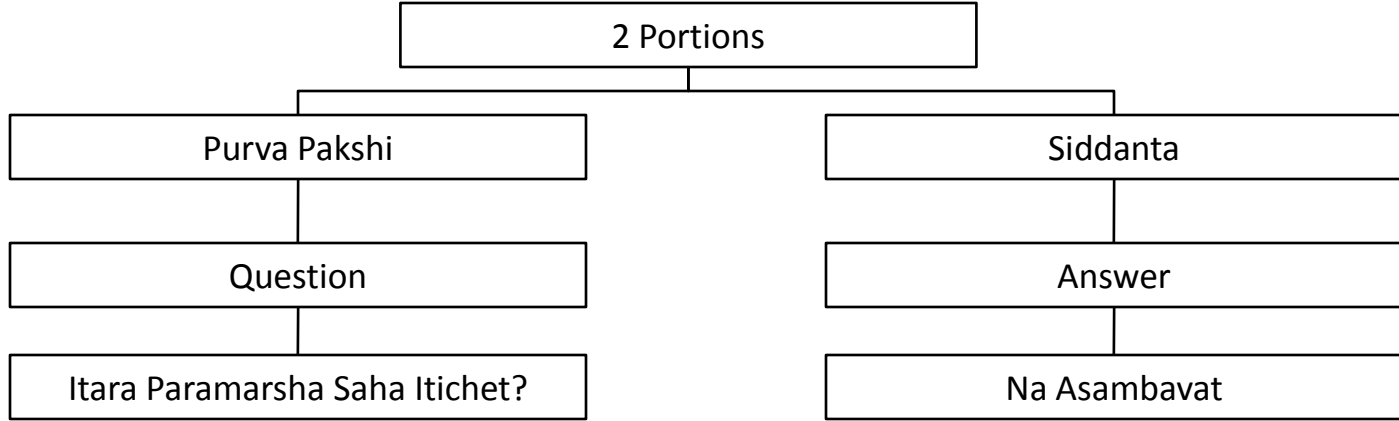
- When Loka Prasiddi - Does not fit , illogical, Give up Mukhya Artha, understand contextual meaning.
- Buta Akasha does not fit.
- Anvestabyaha, Vijingyasitvaya, Sarva Adharatvam, Anantha Phalatvam.
- Hence Dahara Akasha = Brahman.

इतरपरामर्शात्स इति चेन्नासम्भवात् ।

Itaraparamarsat sa iti chen nasambhavat

If it is said that the other one (i.e. the individual soul) is meant on account of a reference to it (made in a complementary passage) (we say) no, on account of the impossibility. [1 – 3 – 18]

General Analysis :



Question :

Based on Chandogyo Upanishad :

अथ य एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं
ज्योतिरुपसंपद्य स्वेन रू- पेणाभिनिष्पद्यत एष आत्मेति
होवाचैतदमृतमभयमेतद्ब्रह्मेति तस्य ह वा ए-
तस्य ब्रह्मणो नाम सत्यमिति ४

Atha ya Esa Samprasado'smacchariratsamutthaya
Param jyotirupasampadya Svena Rupenabhinispadyata
Esa Atmeti Hovacaitadamrtamabhayametadbrahmeti
Tasya ha va Etasya Brahmo Nama satyamiti II 4 II

The teacher said: 'Then, this person, who is the embodiment of happiness, emerging from the body and attaining the highest light, assumes his real nature. This is the self. It is immortal and also fearless. It is Brahman. Another name for Brahman is Satya, Truth. [8 – 3 – 4]

Purva Pakshi :

- Athaya Esha Samprasada, Eshaha Samprasada...
- This Daharakasha in Chandogya Upanishad 8 – 1 – 1 is – Idu – Pronoun.

अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म
दहरोऽस्मिन्नन्तराकाशस्त- स्मिन्यदन्तस्तदन्वेष्टव्यं
तद्वाव विजिज्ञासितव्यमिति १

Om. Atha yadidamasminbrahmapure daharam pundarikam vesma
Daharo'sminnantarakasastasminyadan
Tastadanvestavyam Tadavava Vijijnasitavyamiti II 1 II

Om. This body is the city of Brahman. Within it is an abode in the shape of a lotus [i.e., the heart], and within that there is a small space. One must search within this space and earnestly desire to know what is there. [8 – 1 – 1]

- Noun = Dahara Akasha.
- Samprasada – Jiva, Sampraditi Iti Samprasada.
- One who becomes tranquil in sleep state.
- Kartru Vit Patti - Nominative derivation.
- Prasidaha - One who becomes tranquil.
- Sam Prasadaha – One who becomes totally tranquil.

Anubuti Prakasha – Analysis :

| Jagrat | Svapna | Sleep |
|---|--|---|
| <ul style="list-style-type: none">- No Tranquility- Fully Active | <ul style="list-style-type: none">- Partially tranquil- No physical mental activity except Chittam – Memory active.- Jiva in Dream – Prasada | <ul style="list-style-type: none">- Jiva in sleep Samprasad- Jiva becomes tranquil |

- Brahman need not become tranquil. Ever tranquil.
- Avasta Sambanda for Jiva alone, Brahman has no Avasta.
- Because of its association with Sushupti Avasta, Samprasada belongs, to Jiva who alone goes through 3 Avastas.
- Non tranquil in other Avasthas.
- Eshaha = Daharakasha
- Samprasada = Jiva.

Purva Pakshi :

- Daharakasha = Jiva not Paramatma or Brahman.

Vyasa :

- Daharakasha (Dahara Akasha) not Jiva.
- Dahara Akasha is Paramatma alone.

Logic :

- Asambavat, improper, unfitting to context.
- If Dahara Akasha is Jiva, other properties don't fit - Shankara's 7 + Vyasa's 4.
- Apahata Papma - Free from papas.
- Gathi, Shabda, Drithihi
 - Sustainer, Shithi Karta
 - Esaha Vidrithi
- Jivatma - Not Sustainer of his own body or family - Only Brahman fits descriptions.

Word analysis :

- Earlier Purva Pakshi – Contention – Dahara Akasha = Inner space + Outer space.

Now Purva Pakshi :

- Dahara Akasha= Jiva based on Samprasada.
- Jiva Purva Pakshi Nisheda.
- “Itara Paramarshaat Dahara Akasha Saha” – Purva Pakshi part, Chet Na Asambavat – Vyasa.

Purva Pakshi - Part :

a) Itara Para Marshaat :



Jiva Because of reference of Jiva as Dahara Akasha in mantra 8-3-4

Chandogyo Upanishad :

अथ य एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं
ज्योतिरुपसंपद्य स्वेन रू- पेणाभिनिष्पद्यत एष आत्मेति
होवाचैतदमृतमभयमेतद्ब्रह्मेति तस्य ह वा ए-
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Tasya ha va Etasya Brahmo Nama satyamiti II 4 II

The teacher said: ‘Then, this person, who is the embodiment of happiness, emerging from the body and attaining the highest light, assumes his real nature. This is the self. It is immortal and also fearless. It is Brahman. Another name for Brahman is Satya, Truth. [8 – 3 – 4]

- Jiva – Referred as Samprasada.
- Because of this reason, Dahara Akasha in 8 - 1 - 1 - Pure Brahma is that Sampradita - Saha Jiva.

b) Iti Chet :

- If such a question is asked by Purva Pakshi... Our answer.
- Na Asambavat – Dahara Akasha – Na Jiva Asambavat.
- Dahara Akasha in Chapter 8 -1-1 Na Jiva – is not Jiva.

c) Asambavat :

- Unfitting in this context, contextual illogicality.
- Dahara Akasha = Apaha Atma, Satyakama, Jiva starts as freewill oriented.
- Idealist – Ends – Fatalist.

Gita :

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६-५ ॥

Let a man lift himself by his own self alone, and let him not lower himself; for, this self alone is the friend of oneself, and this self alone is the enemy of oneself. [Chapter 6 – Verse 5]

- Drop Uddaret Atmanam...
- Asatya Sankalpa
Asatya Kamaha
- Fits Paramata only, Dahara Akasha = Paramatma not Jiva.

Corollary :

- Paramatma is Satyakama, Satya Sankalpa.
- Jiva / Paramatma Bheda - Seems to be established.
- Brahma sutra supports both Jivatma = Paramatma = Advaitam
Jivatma not Paramatma.
- **See context :**
Vyavaharika Drishti.
Paramartika Drishti.
- Prathama Malla, Sankhya manages with Jiva – Bogta.
- Jagat = Bogyam – No Ishvara.

Shankara / Vyasa :

- Refute this in Vyavahara and Upasana Prakaranam, Ishvara creator of Jiva and Jagat.

| Jiva – Jagat | Ishvara |
|--------------|---------|
| Karyam | Karanam |

Mundak Upanishad :

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah ।
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti ॥ 1 ॥

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyaabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that Seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [III – I – 2]

- Dahara Akasha is Upasana Prakaranam.
- Phalam = Karma Mukti - End of Chandogyo Upanishad.
- Upasana / Upasaka Bheda mentioned.
- In Jnana Prakaranam and – Tat Tvam Asi – Svetaketu.

Taittiriya Upanishad :

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।
स य एवंविद् । अस्माल्लोकात्प्रेत्या ।
एतमन्नमयमात्मानमुपसङ्क्रामति ।
एतं प्राणमयमात्मानमुपसङ्क्रामति ।
एतं मनोमयमात्मानमुपसङ्क्रामति ।
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
एतमानन्दमयमात्मानमुपसङ्क्रामति ।
तदप्येष श्लोको भवति ॥ १२ ॥

sa yascayam puruse yascasavaditye sa ekah ।
sa ya evamvit asmallokatpretya ।
etamannamayamatmanamupasankramati ।
etam pranamayamatmanamupasankramati ।
etam manomamayamatmanamupasankramati ।
etam vijnanamayamatmanamupasankramati ।
etamanandamayamatmanamupasankramati ।
tadapyesa sloko bhavati ॥ 12 ॥

The Reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of Prana, next attains the Atman made of mind, next attains Atman made of Buddhi and lastly attains the Atman made of Bliss... regarding this there is the following Vaidika Verse.
[II – VIII – 12]

Kena Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षते ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad viditad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That.
[Chapter 1 – Verse 3]

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 – Verse 4]

- In Jnana Prakaranam – Jivatma / Paramatma – Aikyam - Paramartika Drishti.
- Some sutras - Paramartikam, some Vyavaharikam.
- Dahara Akasha - Paramatma not Jivatma.
- Dahara Akasha – Not Vachyartham Jivatma, but Lakshyartham Jivatma which is equal to Paramatma.
- Vijara, Vimrityu, Anveshtavyaha, sa Atma Vigneyaha is the corollary.

Sutra 19 :

उत्तराच्चेदाविर्भूतस्वरूपस्तु ।

Uttaracchedavirbhutasvarupastu

If it be said that for subsequent texts (it appears that the individual soul is meant, we say that what is there referred to is) rather (the individual soul in so far) as its real nature has become manifest (i.e. as it is non-different from Brahman). [1 – 3 – 19]

Vyasa :

- Dahara Akasha - Brahma - Later description Drithi...

Shankara :

Chandogyo Upanishad :

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको
विजिघत्सोऽपिपासः सत्य- कामः सत्यसंकल्पः
सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वाँश्च लोका-
नाप्नोति सर्वाँश्च कामान्यस्तमात्मानमनुविद्य
विजानातीति ह प्रजापतिरुवा- च १

Ya Atmapahatapapma vijaro vimrtyurvisoko vijight
so'pipasah satyakamah satyasankalpah so'nvestavyah
Sa Vijijnasitavyah Sa sarvamsca lokanapnoti sarvamsca
kamanyastamanamanuvidya
Vijanatiti ha Prajapati Ruvaca.

Prajapati once said: 'The self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for truth and for commitment to truth. This self has to be sought for and thoroughly known. The person who has sought for and known the self attains all worlds and all desires.' [8 – 7 – 1]

Purva Pakshi :

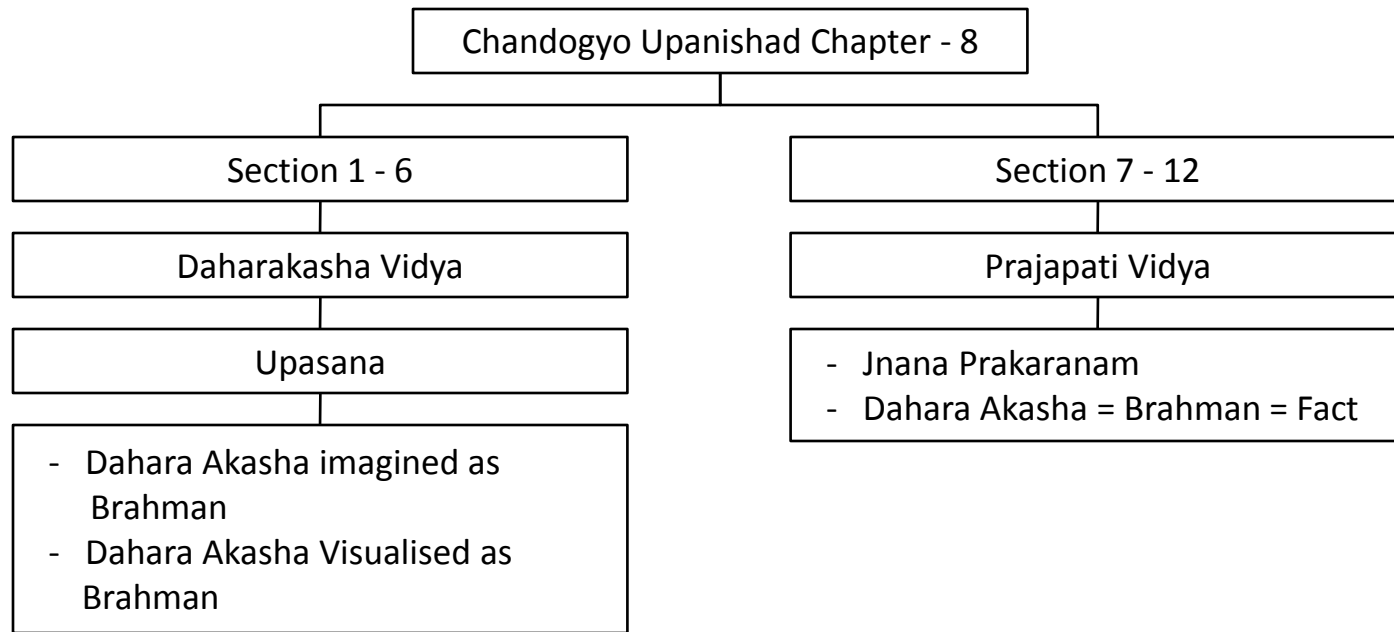
- You have selective amnesia, forgetfulness.
- Borrow money and forgetting.

Vyasa :

- Same argument as before.

General Analysis :

- Chandogyo Upanishad : 8 – 7 – 1
- Apahatapapma...



1st Chapter - 3rd Adhikaranam - 19th Sutra : Dahara Adhikaranam

उत्तराच्चेदाविर्भूतस्वरूपस्तु ।

Uttaracchedavirbhutasvarupastu

If it be said that for subsequent texts (it appears that the individual soul is meant, we say that what is there referred to is) rather (the individual soul in so far) as its real nature has become manifest (i.e. as it is non-different from Brahman).
[1 – 3 – 19]

Chandogyo Upanishad :

अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म
दहरोऽस्मिन्नन्तराकाशस्त- स्मिन्यदन्तस्तदन्वेष्टव्यं
तद्वाव विजिज्ञासितव्यमिति १

Om. Atha yadidamasminbrahmapure daharam pundarikam vesma
Daharo'sminnantarakasastasminyadan
Tastadanvestavyam Tadavava Vijijnasitavyamiti II 1 II

Om. This body is the city of Brahman. Within it is an abode in the shape of a lotus [i.e., the heart], and within that there is a small space. One must search within this space and earnestly desire to know what is there. [8 – 1 – 1]

- Within body, there is heart – Small space called Dahara Akasha.
- Dahara Akasha = Paramatma = Brahman - Means for Upasana.
- Upasana Pramanam – Dahara Vidya 8 sutras.
- 4 Sutras – Refute – One Purva Pakshi – Buta Akasha, elemental space.
- 4 Sutras - Refute 2nd Purva Pakshi - Jiva.
- 14, 15, 16, 17 – Sutras... Buta Akasha Purva Pakshi.
- 18 sutra onwards - Vyasa negates 2nd Purva Pakshi - Jiva Purva Pakshi.
- Dahara Akasha = Jivatma - Not Paramatma.
- 1st Sutra – 18 – over.

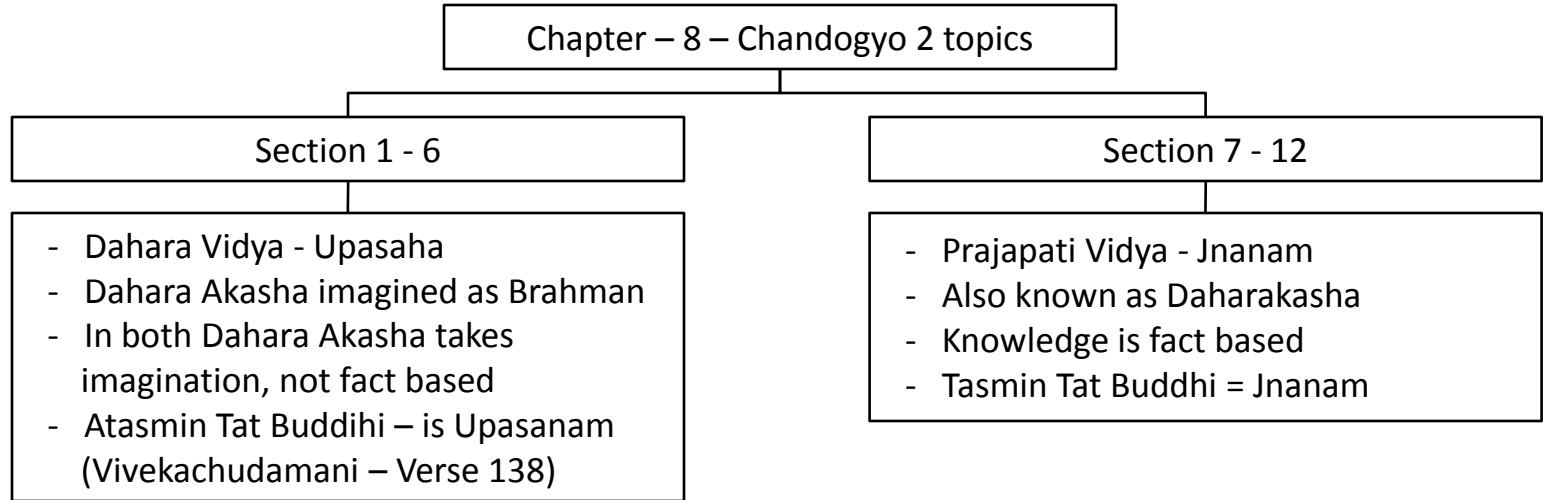
19th sutra - General Analysis :

Purva Pakshi :

- Dahara Akasha – Jiva.
- Later descriptions support this view.

Siddanta :

- 14th Sutra - Dahara Akasha = Paramatma, because of later descriptions.
- Upanishad is mischievous.
- Later description - Support Jivatma Vadi.
- Uttarabyaha - Siddantin uses - Later descriptions.
- Uttarabyaha - Purva Pakshi uses - Later descriptions.



Vivekachudamani :

अतस्मिंस्तदबुद्धिः प्रभवति विमूढस्य तमसा
विवेकाभावाद् वै स्फुरति भुजगे रज्जुधिषणा ।
ततोऽनर्थव्रातो निपतति समादातुरधिकः
ततो योऽसद्ग्राहः स हि भवति बन्धः शृणु सखे ॥ १३८ ॥

atasmimstadbuddhiḥ prabhavati vimūḍhasya tamasā
vivekābhāvādvai sphurati bhujage rajjudhiṣaṇā |
tato'narthavrāto nipatati samādāturadhikaḥ
tato yo'sadgrāhaḥ sa hi bhavati bandhaḥ śṛṇu sakhe || 138 ||

Being deluded by ignorance, one mistakes a thing for what it is not. In the absence of discrimination, the snake is mistaken for a rope, and great danger befalls one who seizes it through this false notion. So listen, my friend, it is mistaking the not-Self for the Self (the unreal for the Real) that creates bondage. [Verse 138]

- Daharakasha = Ashta Guna Atma...
- Apahatatma, Vijgatsa, Satyakama, Satyakalpa,
- Atma = with 8 qualities.

Phalam :

Gita :

अन्तकाले च मामेव स्मरन्मुक्ता कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ८-५ ॥

And whosoever, leaving the body, goes forth remembering me alone at the time of his death, he attains my being; there is no doubt about this. [Chapter 8 – Verse 5]

- Goes to Brahma Loka, gets Jnanam, and Moksha.

7th Chapter :

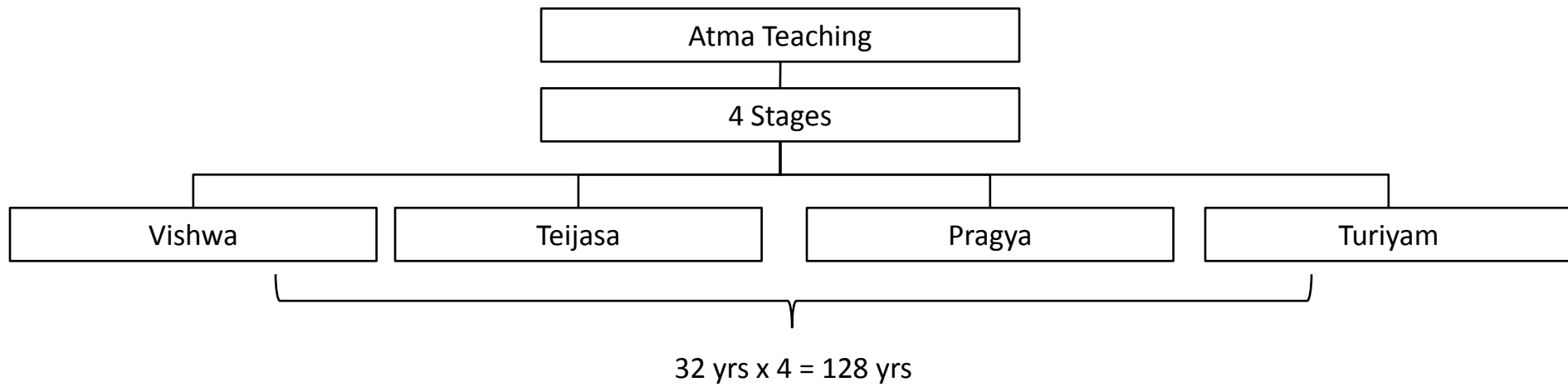
- Prapati Vidya starts. Eshaha Atma... same statement.
- Ashta Guna Visishta Dahara Akasha Rupa Atma.

8th Chapter : Prajapati Vidya...

- Whoever knows this Atma attains Sarva Kaman Aapnoti.

Saha Sarvam Aapnoti :

- Deva + Asura's saw advertisement.
- Indra - King of Deva Loka
- Asura - King of Asura Loka. } - 2 students



- Dvaitam to Advaitam.

Broadcast Mantra :

Chandogyo Upanishad :

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको
विजिघत्सोऽपिपासः सत्य- कामः सत्यसंकल्पः
सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोका-
नाप्नोति सर्वांश्च कामान्यस्तमात्मानमनुविद्य
विजानातीति ह प्रजापतिरुवा- च १

Ya Atmapahatapapma vijaro vimrtyurvisoko vijight
so'pipasah satyakamah satyasankalpah so'nvestavyah
Sa Vijijnasitavyah Sa sarvamsca lokanapnoti sarvamsca
kamanyastamanamanuvidya
Vijanatiti ha Prajapati Ruvaca.

Prajapati once said: 'The self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for truth and for commitment to truth. This self has to be sought for and thoroughly known. The person who has sought for and known the self attains all worlds and all desires.' [8 – 7 – 1]

General Announcement.

1st stage :

- Vishwa (Waker Self).

Chandogyo Upanishad :

तौ ह प्रजापतिरुवाच य एषोऽक्षिणि पुरुषो दृश्यत
एष आत्मेति होवाचैत- दमृतमभयमेतद्ब्रह्मेत्यथ योऽयं
भगवोऽप्सु परिख्यायते यश्चायमादर्शे कतम
एष इत्येष उ एवैषु सर्वेष्वन्तेषु परिख्यायत इति होवाच ४
इत्यष्टमाध्याये सप्तमः खण्डः ७

Tau he Prajapatiruvaca ya eso'ksini puruso dryata esa Atmeti
hovacaitadamrtamabhayametadbrametyatha
Yo'yam bhagavo'psu parikhyayate yascayamadarse Katama esa ityesa u
Evaisu sarvesvantesu parikhyayata iti hovaca.
iti saptamah Khandah. II 4 II

Prajapati said to those two, 'that which is seen in the eyes is the self.' He also said: 'This self is immortal and fearless. It is Brahman.' Then they asked: 'Lord, we see something when we look in water and again when we look in a mirror. Which is it?' Prajapati replied, 'The self is seen in all these.' [8 – 7 – 4]

2nd Stage : Teijasa

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति
होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह
शान्तहृदयः प्रवव्राज स हाप्राप्यैव देवानेतद्भयं
ददर्श तद्यद्यपीदं शरीरमन्धं भवत्यनन्धः स भवति यदि
स्त्राममस्त्रामो नैवैषोऽस्य दोषेण दुष्यति १

Ya esa Swapne Mahiyamanascaratyesa atmeti hovacai
Tadamrtamabhayametadbrahmeti sa ha Santahrdayah
Pravavraja Sa haprapyaiva Devanetadbhayam dadarsa
Tadyadyapidam sariramandham bhavatyanandhah
Sa bhavati yadi Sramamasramo naivaiso'sya dosena dusyati. II 1 II

'That person who goes about being worshipped in dreams is the self. It is immortal and fearless. It is Brahman.' Indra then left happy in mind. But even before he returned to the gods, a doubt arose in his mind: 'A person may be blind, but when he is dreaming he is not blind. He may be lame, but when he is dreaming he is not lame. There may be some defects in his body, but his dream body is not affected by them'. [8 – 10 – 1]

- Same Atma revealed as dreamer, Atma is Vishwa, Teijasa – Waker.
- Dreamer said in Upasana Prakaranam as Dahara Akasha.
- Later as Ashta Guna Visishta = Dreamer.

3rd Stage :

तद्यत्रैतत् सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्येष
आत्मेति होवाचैत- दमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः
प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श नाह खल्वयमेव
संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भू-
तानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति १

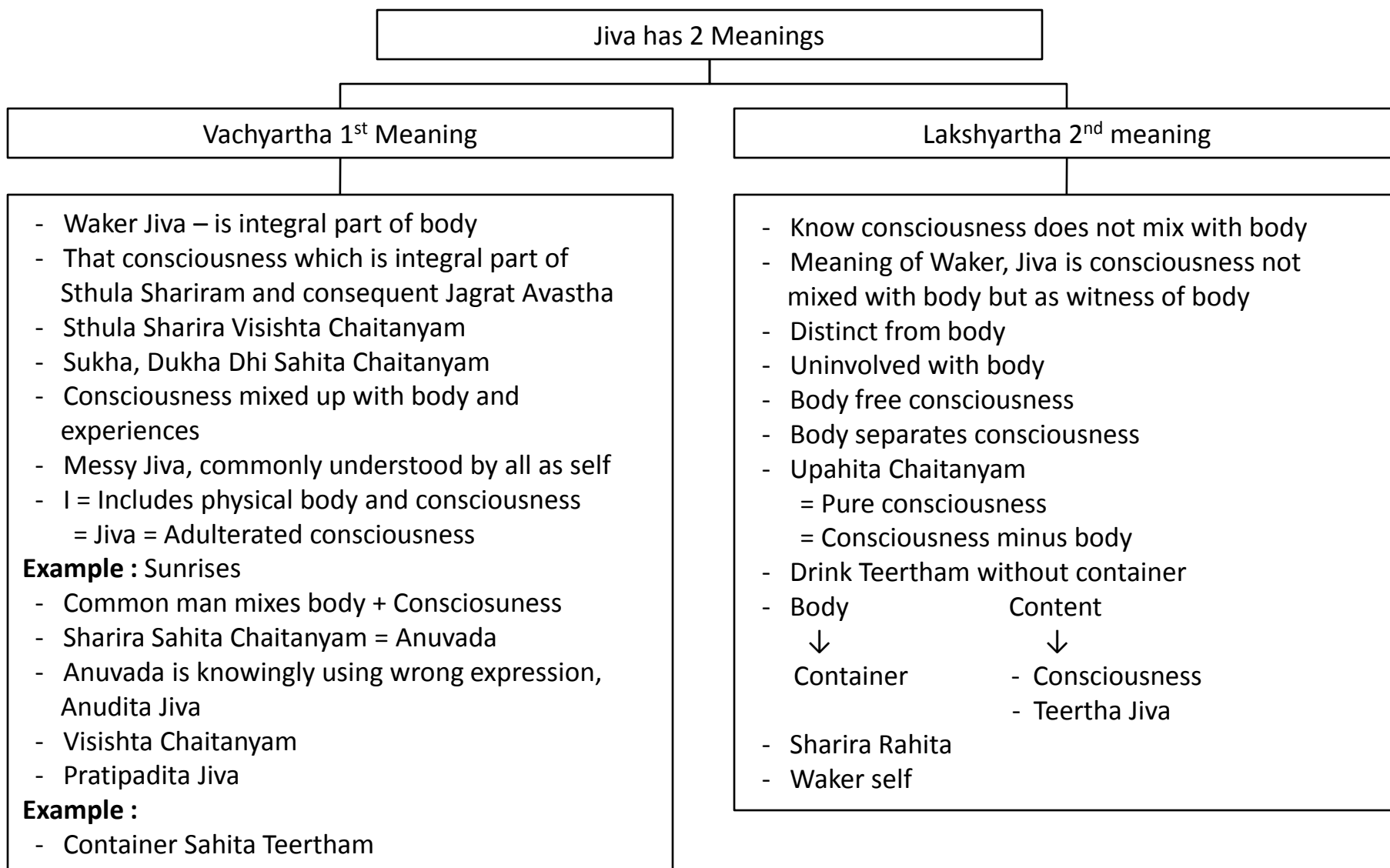
Tadyatraitatsuptah Samastah samprasannah Svapnam Na
Vijanatyesa Atmeti hovacaitadamrtamabhayametad Brahmeti
Sa ha santahrdayah Pravavraja Sa Haprapyaiva Devanetadbhayam dadarsa
Naha Khalvayamevam sampratyatmanam Janatyayamahamasmiti No
Evamani bhutani Vinasamevapito Bhavati Nahamatra Bhogyam Pasyamiti

Prajapati said : ‘When the self is sleeping, with all its organs inactive, it is free from worry and has no dreams. This is what the self is like [i.e., it is spotless]. It is immortal and fearless. It is Brahman.’ Indra left happy in mind. But even before he got back to the gods, he was troubled by a doubt: ‘When the self is in deep sleep, it is not able to recognize itself as “I am so- and – so,” as it does when it is awake. Not only that, it does not even recognize beings around it. It is as if the self has been obliterated. I don’t see that anything good will come from this.’ [8 – 11 – 1]

- Sleeper self = Pragya = Atma.

Purva Pakshi :

- Takes 3 states - Vishwa / Teijasa / Pragya to his advantage.
- Same Dahara Akasha later is mentioned as Waker, Dreamer, Sleeper in Upanishad.
- Jiva - Alone becomes – Waker
 - Dreamer
 - Sleeper
- Because Avasta Trayam belongs to Jiva.
- Avasta Traya Sambanda belongs to Jiva.
- Avastas experienced by Jiva only. Hence Daharakasha is Vishwa / Teijasa / Pragya Rupa Jiva only.



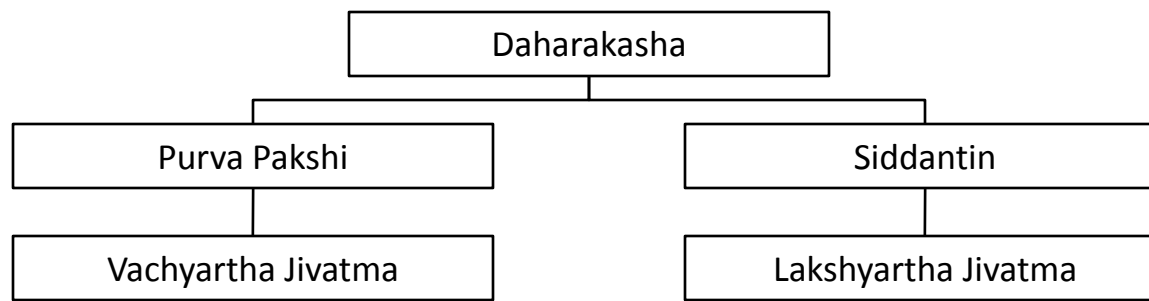
- What Prajapati meant was Sthula. Sharira - Sakshi Chaitanyam.
 - Lakshyartha Jiva – Pure Chaitanyam not Sthula Sharira Sahita Chaitanyam.
 - Lakshyartha Waker revealed.
 - Lakshyartha dreamer / sleeper revealed. Not Vachyartha – All Sakshi Chaitanyam - Turiyam revealed in each stage.
 - Consciousness which obtains in Sthula, Sukshma, Karana Shariram, but which does not include 3 Sharirams
 - Lakshyartha Vishwa / Teijasa / Pragya indicated not Vachyartha.
 - Avasta Traya Visishta sakshi – Talked.
 - Vishwa / Teijasa / Pragya = Sakshi + 3 bodies in 3 Avastas
- Vachyartha Jiva Lakshyartha Jiva – Vishwa / Teijasa / Pragya

↓

Dahara Akasha
- This is important Sutra, worth Analysing, reflecting.

Purva Pakshi :

- What type of word you use, I don't care.
- Daharakasha not Paramatma - Only Jivatma.
- You say Lakshyartha Jivatma, not Vachyartha Jivatma.
- I say Dahara Akasha = Jivatma.
- Rain – With / Without lightening - Both rain.



Siddantin :

- Ashadu
- Lakshyarth Jivatma = Paramatma
- You neither know Jiva or Paramatma.

Example :

- Illiterate woman sending lunch to son.
- Dabawala – Rs. 20 - Rs. 10 - up, Rs. 10 Down.
- Lady : While taking - Heavy - Rs. 12 ok.
While coming – Light - Rs. 8 ok.
- Dabbawala : Not economical for me

Purva Pakshi :

- Does not know Laksharth Jivatma = Paramatma.
- How you know Prajapati teaching Lakshyarth.
- How you know Akshi Purusha = Lakshyarth Jiva only
Teijasa Purusha
Pragya Purusha

Mantra :

- Chapter 8 – 7 – 4
 - Chapter 8 – 11 - 1
- } Talks of Lakshyarth Jiva only

Chandogyo Upanishad :

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Chandogyo Upanishad : Chapter 8 – 7 - 11

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प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श नाह खल्वयमेवं
संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भू-
तानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति १

Tadyatraitatsuptah Samastah samprasannah Svapnam Na
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Sa ha santahrdayah Pravavraja Sa Haprapyaiva Devanetadbhayam dadarsa
Naha Khalvayamevam sampratyatmanam Janatyayamahamasmiti No
Evemani bhutani Vinasamevapito Bhavati Nahamatra Bhogyam Pasyamiti

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- Once you prove Lakshyartha, it is only one.
- 2 reasons why Akshi Purusha is sakshi

Reasons :

a) Mantra :

- Amrutam, Abayam Etad Brahma
- Dahara Akasha = Waker = Immortal, ever secure, Fearless.
- Conscious entity with body – Vachyartha not immortal.

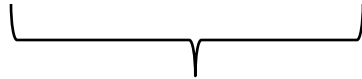
- Body subject to Punarapi Jananam, Mrityu, Jara, Vyadhi.
- Vishwa - Vachyarthā jiva every moment insecure, afraid. Constantly fear emotion running, has sense of insecurity.
- Vachyarthā Jiva never Abaya Jiva.
- Prajapati talking about Lakshyarthā Jiva. Not Waker consciousness with body.
- Not Waker body with consciousness inside but Waker consciousness without body.
- As Sakshi, witness of body - Outside body.

Gita :

न जायते म्रियते वा कदा चिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतो ऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

He is not born, nor does he ever die; after having been,
He again ceases not to be; unborn, eternal, changeless
and ancient, he is not killed when the body is killed.
[Chapter 2 –Verse 20]

- Waker consciousness not destroyed, when body is destroyed.
- In Svapna and Sushupti - Prajapati repeats, Amrutam, Abayam Etad Brahma.
- Daharakasha is Vishwa / Teijasa / Pragya = Brahman.



Vachyarthā



Lakshyarthā (Context suits Lakshyarthā only)

- 4th stage of teaching taken in sutra

Chandogyo Upanishad :

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य
स्वेन रूपे-णाभिनिसृज्यते स उत्तमपुरुषः स तत्र पर्येति
जन्तुर्कीडव्रममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनं
स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त
एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ३

Evamevaise samprasado'smacchariratsamutthaya param jyotirupasampadya
svena rupenabhinispadyate sa uttamah purusah sa tatra prayeti
jaksatkridanramamanah sribhirva yanairva jnatibhirva nopajanam
smarannidam sariram sa yatha prayogya acarane yukta
evamevayamasmincharire prano yuktah ॥ 3 ॥

In the same way, the joyful self arises from the body and, attaining the light of the cosmic self, appears in his own form. This is the Paramatma, the cosmic self, he then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly Prana [life] remains harnessed to the body [due to karma]. [8 – 12 – 3]

- Brilliant Bashyam.
- Daharakasha - Which was Vishwa / Teijasa / Pragya in 3 states.
- In Turiyam, Sakshi , objectless awareness, separate + Different from Sthula, Sukshma , Karana Shariram.
- Conscious entity separated from, Sharira Trayam merges into Brahman, Param Jyoti Sampadya. Asmat Sharirat Samudaya.
- Consciousness separated from body merges into Brahman
- Upanishad contributes to our confusion when Jivatma Chaitanyam is separated from Sharira Trayam, Jivatma consciousness merges into Brahman Chaitanyam.
- Separated into source Brahman, Chaitanyam and Moksha. Confusion + Confounded.
- Svena Rupena Abi Nishedyate, important line - Advaita teaching centred.
- Important corollaries centred on this.
- Previously Jiva Chaitanyam, Merges into Brahman Chaitanyam - Refined later.
- Jiva emerges in its original nature.
- Abi Nishpadyate - Svena Rupena, Jivatma in original nature is Paramatma.
- Original nature of Jivatma is talked. Lakshyartham talked.

Purva Pakshi :

- What about first 3 stages, there must be Jivatma.

Shankara :

- In each stage, Prajapati says.
- I am teaching same Dahara Akasha.
- Eta Tu Eva Anuvakyayami, not 2 topics...
- 1st stage also Lakshyarthha Jivatma in each stage he says I am teaching same topic.
- Etam Tu Eva Buyaha.
- Vakyam Yasyami - Comes in 4 places.
- 4th stage – Lakshyarthha – Jivatma.
- 1, 2, 3 – Stage - Same Lakshyarthha Jiva = Vishwa / Teijasa / Pragya.

From 4th stage :

- Argues 1, 2, 3

Conclusion :

- In all 4 stages – Laksharthha talked – which is identical with Paramatma.
- Hence Dahara Akasha = Paramatma only.

Purva Pakshi : is objection refuted.

उत्तराच्चेदाविर्भूतस्वरूपस्तु ।

Uttaracchedavirbhutasvarupastu

If it be said that for subsequent texts (it appears that the individual soul is meant, we say that what is there referred to is) rather (the individual soul in so far) as its real nature has become manifest (i.e. as it is non-different from Brahman).
[1 – 3 – 19]

General Analysis :

Purva Pakshi :

- 1st Part of Sutra
- Dahara Akasha = Jiva
- Because later descriptions support my contention.

Chandogyo Upanishad :

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नाप्नोति सर्वाँश्च कामान्यस्तमात्मानमनुविद्य
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- Upanishad reveals Dahara Akasha as Vishwa / Teijasa / Pragya.
- Daharakasha has Avasta Traya Sambanda.
 - Vishwa = Jagrat Avastvam
 - Teijasa = Swapna Avastvam
 - Pragya = Sushupti Avastvam

Purva Pakshi :

- Avasta Traya Sambanda can belong to Jiva alone.
- Hence Daharakasha = Jiva.

Siddantin :

- Don’t take Vachyārtha of 3 words but Lakshyārtha.
- Not Sthula Sharira Visishta Chaitanyam but Upahita Chaitanyam you have to take.

- Similarly not Sukshma, Karana Visishta Chaitanyam but take Upahita Shuddha Chaitanyam.
- Daharakasha = Lakshyartha 'Jivatma'

Purva Pakshi :

- O.K - Lakshyartha Jivatma but not Paramatma.

Siddantin :

- Lakshyartha 'Jivatma' = Synonym of Paramatma only.
- Daharakasha = Paramatma.

Purva Pakshi :

- How you establish Lakshyartha not Vachyartha?

Shankara :

- At end of Vishwa / Teijasa / Pragma... Mantra says Amrutam, Abayam, Ajara.
- If Vachyartha Jiva, not possible with this description.
- Etat Brahma is there explicit
- If Vishwa / Teijasa / Pragma - has to be Brahman, it has to be Lakshyartha, Secondary meaning only.

2nd Round of Argument :

- Revelation of Daharakasha in 8 – 12 – 3 After revealing Vishwa / Teijasa / Pragma.
- Daharakasha separated from Sharira Trayam merges with Param Brahma which is its own original nature.

| Param Jyothi | Upa Sampadya |
|---------------|--------------|
| Param Brahman | Merges |

- Dahar Akasha in 4th stage = Param Brahman.

Purva Pakshi :

- I talk of 3 stages Vishwa / Teijasa / Pragma.
- Why you go to 4th stage – Prajapati.

Shankara :

- Same topic discussed in 4 stages.
- Etam Tu Eva Anuvakyasami
- Repeated thrice in section 9, 10, 11, 4th stage - Brahman clearly discussed.
- In form of Vishwa / Teijasa / Pragya – Same Paramatma discussed.
- Possible only if you take Vishwa / Teijasa / Pragya as Lakshyarthha 'Jivatma' alone = 'Paramatma'.
- Upto above is last class – 101

102 starts here :

Purva Pakshi :

- One more objection based on Chapter 8 – 12 – 3
- Jiva comes out of this body like a rocket, merges with Param Jyoti, its Brahma Svarupam.
- Looks like events in Moksha.

Purva Pakshi - 'Question' :

- Brahman is nature of Jiva - That which obtains all the time.

Mandukya Upanishad :

- Svabavam - Never lost.

Chandogyo Upanishad :

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य
स्वेन रूपे-णाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति
जक्षत्क्रीडन्नममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनं
स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त
एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ३

Evamevaise samprasado'smacchariratsamutthaya param jyotirupasampadya
svena rupenabhinispadyate sa uttamah purusah sa tatra prayeti
jaksatkridanramamanah sribhirva yanairva jnatibhirva nopajanam
smarannidam sariram sa yatha prayogya acarane yukta
evamevayamasmincharire prano yuktah II 3 II

In the same way, the joyful self arises from the body and, attaining the light of the Cosmic self, appears in his own form. This is the Paramatma, the cosmic self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly Prana [life] remains Harnessed to the body [due to karma] [8 – 12 – 3]

8 – 12 – 3 :

- “ Svena Rupena Abhinispadyate “
- Assumes, emerges out, appears.
- If Svarupam always there, emerges in Brahman form is contradiction.
- Emergence comes if it is lost. If impurity is there, removes impurity and comes out can be said.
- Brahman is Nitya, Mukta, Shuddha Svabava.

Purva Pakshi – Question :

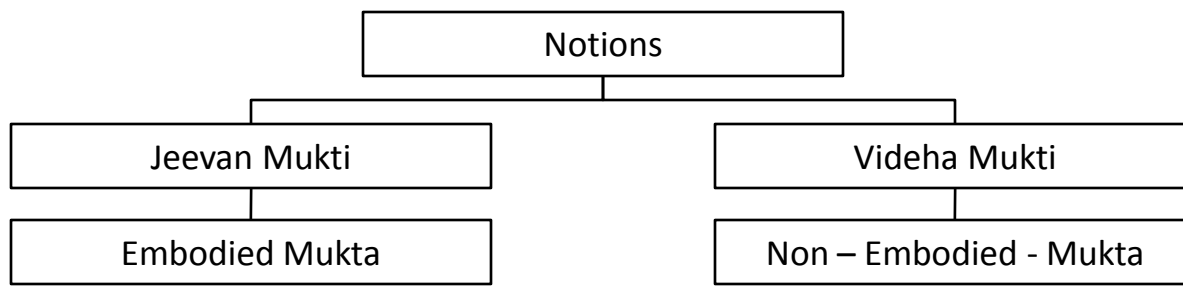
- What is meaning of “ Svarupa Abhi Nishpadyathe “
- Looks like event in Moksha - Emerges out in Brahman form - What process is that?

4th Sutra :

- Brahman - Na Apyam, Utpadyam, Na Samskaryam, Na Jiharyam - Not end product of any process.
- Where is ‘question’ of emerging out ?

Shankara :

- Viveka - Avivekana Matrena Neiva Atmana Ashariratvat.
- Important, brilliant answer = Emergence in form of Brahman, = ‘Jivatma’
- Merging into ‘Paramatma’ = ‘Jivatma ’ assuming, ‘Paramatma’ form not actual event at anytime, anywhere.
- Jivatma – Was, is, will be ‘Paramatma’
- Impurity is your notion - I am impure - I am impure -is a notion.
- Sthula - has impurity.
- Sukshma - Raga, Dvesha, Kama, Krodha...
- Karana - is Ajnana Malam
- I - Atma am ever pure.
- I am Sa Sharira - Only notion
- I am embodied – Only notion.



- Sign of non understanding.
- Atma is Asanga, no Sharira Sambanda or requires Sharira Sambanda Tyagaha.
- If impurity is in form of notion.
- Removal of impurity = Dropping notion = Viveka.
- Moksha = Purely intellectual process, in the form of notion - I am Samsari.
- Samsara + Moksha - Both intellectual Process.
 - Aviveka = Samsara - in intellect
 - Viveka = Moksha - in intellect.
- Million \$ - Statement – Moksha if it, comes will go away.
- Viveka - Aviveka Matram.
- I am different than body notion Required in intellect.(Vritti)

How long will it take?

- Other than this knowledge, no other process involved.
- Ashariram - Discussed in 4th sutra,

तत्तु समन्वयात् ।

Tattu Samanvayat

But that (Brahman is to be known only from the Scriptures and not independently by any other means is established), because it is the main purpose (of all Vedantic texts). [1 – 1 – 4]

Shankara Analysis – 2 Upanishad statements.

Chandogyo Upanishad :

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना
तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठान- मात्तो वै सशरीरः
प्रियाप्रियाभ्यां न वै सशरीरस्य सतः प्रियाप्रिययोरपहति-
रस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः १

Maghavanmartyam va idam Sariramattam Mrtyuna
Tadasyamrtasyasarirasyatmano'dhistanamatto vai sasa rirah
Priyapriyabhyam na vai sasarirasya Satah
pritapriyayorapahatirastyasariram Vava santam na priyapriye sprsatah. II 1 II

Indra, this body is mortal. It has been captured by death. Yet it is the base of the self, which is immortal and formless. One who has a body is subject to both happiness and unhappiness. In fact, there is no end to happiness and unhappiness so long as one has a body. But when a person is free from the body, nothing good or bad can touch him. [8 – 12 – 1]

Idea :

| Embodied Person | Unembodied Person |
|---|--|
| <ul style="list-style-type: none">- Samsari- Sa – Shariram | <ul style="list-style-type: none">- Moksha- Ashariram |

Purva Pakshi :

- Jeevan Mukti - Not possible, as long as I am Sa – Shariram.
- So, Dahatvam, Sashariratvam = Bandaha

Shankara :

- Who said Sa Deha now and, Vi Deha in liberation?
- You are ever Unembodied, Nitya Videhaha.
- Atma does not become Sa – Dehaha, Atma can't be embodied.
- Only notion – I am Dehaha also, I am Videhah.

अशरीरं शरीरेष्वनवस्थेष्ववस्थितं ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

aśarīraṁ śarīreṣvanavastheṣvavasthitam |
mahāntaṁ vibhumātmānaṁ matvā dhīro na śocati || 22 ||

The wise man, who knows the atman as bodiless, seated firmly in perishable bodies, great and all pervading, does never grieve. [1 – 2 – 22]

- You are Nitya Ashariraha
- That portion is commentary on this line.
- Moksha, nothing other than knowledge.
- With knowledge, if not free means no clear knowledge.
- ‘Jivatma’ emerging out of ‘Paramatma’ - is nothing but knowledge.

Negative Language :

- ‘Jivatma’ emerging as ‘Paramatma’ is dropping notion, I am ‘Jivatma’.
- Svena Rupena Abinishpadyate, Jivatva Adhyasa Tyajati.
- Last Purva Pakshi answered General analysis over.

Word Analysis :

- Daharakasha Jivaha Uttarat, Chet Aavirbuta Svarupa Tu.

a) Daharakasha is Jiva :

- Because of later description of Daharakasha
as Vishwa / Teijasa / Pragya in mantras 8-7-4, 8-10-1, 8-11-1.

Chandogyo Upanishad:

तौ ह प्रजापतिरुवाच य एषोऽक्षिणि पुरुषो दृश्यत
एष आत्मेति होवाचैत- दमृतमभयमेतद्ब्रह्मेत्यथ योऽयं
भगवोऽप्सु परिख्यायते यश्चायमादर्शे कतम
एष इत्येष उ एवैषु सर्वेष्वन्तेषु परिख्यायत इति होवाच ४
इत्यष्टमाध्याये सप्तमः खण्डः ७

Tau he Prajapatiruvaca ya eso'ksini puruso dryata esa Atmeti
hovacaitadamrtamabhayametadbrametyatha
Yo'yam bhagavo'psu parikhyayate yascayamadarse Katama esa ityesa u
Evaisu sarvesvantesu parikhyayata iti hovaca.
iti saptamah Khandah. II 4 II

Prajapati said to those two, 'that which is seen in the eyes is the self.' He also said: 'This self is immortal and fearless. It is Brahman.' Then they asked: 'Lord, we see something when we look in water and again when we look in a mirror. Which is it?' Prajapati replied, 'The self is seen in all these.' [8 – 7 – 4]

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति
होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह
शान्तहृदयः प्रवव्राज स हाप्राप्यैव देवानेतद्भयं
ददर्श तद्यद्यपीदं शरीरमन्धं भवत्यनन्धः स भवति यदि
स्त्राममस्त्रामो नैवैषोऽस्य दोषेण दुष्यति १

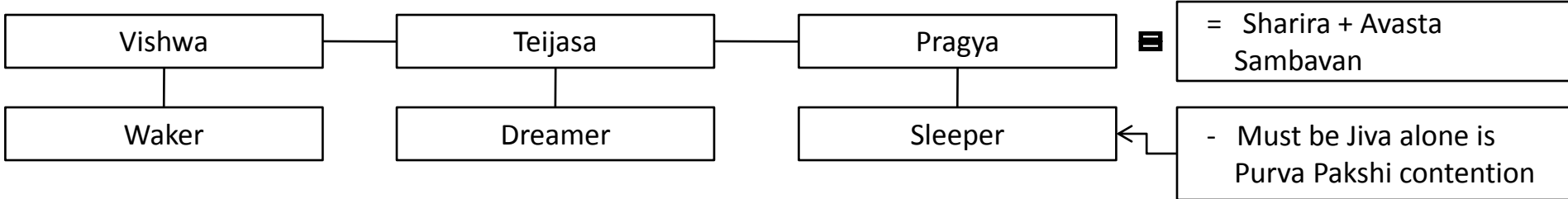
Ya esa Svapne Mahiyamanascaratyesa atmeti hovacai
Tadamrtamabhayametadbrahmeti sa ha Santahrdayah
Pravavraja Sa haprapyaiva Devanetadbhayam dadarsa
Tadyadyapidam sariramandham bhavatyandhah
Sa bhavati yadi Sramamasramo naivaiso'sya dosena dusyati. II 1 II

'That person who goes about being worshipped in dreams is the self. It is immortal and fearless. It is Brahman.' Indra then left happy in mind. But even before he returned to the gods, a doubt arose in his mind: 'A person may be blind, but when he is dreaming he is not blind. He may be lame, but when he is dreaming he is not lame. There may be some defects in his body, but his dream body is not affected by them'. [8 – 10 – 1]

तद्यत्रैतत् सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्येष
आत्मेति होवाचैत- दमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः
प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श नाह खल्वयमेवं
संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भू-
तानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति १

Tadyatraitatsuptah Samastah samprasannah Svapnam Na
Vijanatyesa Atmeti hovacaitadamrtamabhayametad Brahmeti
Sa ha santahrdayah Pravavraja Sa Haprapyaiva Devanetadbhayam dadarsa
Naha Khalvayamevam sampratyatmanam Janatyayamahamasmiti No
Evamani bhutani Vinasamevapito Bhavati Nahamatra Bhogyam Pasyamiti

Prajapati said : 'When the self is sleeping, with all its organs inactive, it is free from worry and has no dreams. This is what the self is like [i.e., it is spotless]. It is immortal and fearless. It is Brahman.' Indra left happy in mind. But even before he got back to the gods, he was troubled by a doubt: 'When the self is in deep sleep, it is not able to recognize itself as "I am so- and – so," as it does when it is awake. Not only that, it does not even recognize beings around it. It is as if the self has been obliterated. I don't see that anything good will come from this.' [8 – 11 – 1]



b) Chet :

- Suppose such contention is raised.

Answer :

c) Jivaha Aavir buta Svarupa Tu :

- We do accept 'Jivatma', alone is used – Jiva = Vishwa / Teijasa...
- Jiva reference is there but Lakshyarth.
- Jiva = Aavir buta Svarupa.
- Jiva referred is secondary meaning, not in primary meaning.
- Aavir buta = Existent nature, by Baga Tyaga Lakshana, Sthula, Sukshma, Karana Shariram Superimpositions removed.
- See Waker minus Jagrat Avasta.
- See dreamer minus Svapna Avasta.
- See Sleeper Minus Sushupti Avasta.
- Drop 3 Layers, Vishwa / Teijasa / Pragya - Exposed in original form is Jiva in secondary meaning.
- Primary meaning of Jiva is Vishwa / Teijasa / Pragya.
- Daharakasha deals with Lakshyarth Jiva = Brahman.
- Jiva = Aavirbuta Svarupa.

d) Tu :

- Therefore objection is negated
- Tuccham

Purva Pakshi :

- Nishedartha.

Sutra 20 :

अन्यार्थश्च परामर्शः

Anyarthascha paramarsah

And the reference (to the individual soul) is for a different purpose.[1 - 3 - 20]

Answering possible 'Question ' from Purva Pakshi :

General Question :

- If Upanishad does not want to say, Daharakasha as Jiva but as Paramatma
- Why should it - Bring Vishwa / Teijasa / Pragya, refer to it and confuse us.
- Jivatma - by Lakshyarthas talks about 'Paramatma' why Uttareya Pranayama?
- Touching nose from around the head.

Shankara :

- If 'Jivatma' was not introduced we would have assumed 'Paramatma' as, different – Bheda Buddhi.
- Jivatma - Never goes away from 'Paramatma'
- Paramatma = Apahata Papma, Vijara, Vigatsaha, Shukla Gathi, reach 'Paramatma' only.
- Idea of reaching confirms division and makes 'Paramatma' - Limited.
- Vishwa - alone is 'Paramatma' when intellectually, separated from Jagrat Avasta.
- Waker = Consciousness minus waking experiences, not to go to Samadhi.

- In Buddhi itself – I Waker am ‘Paramatma’ sense of location experienced by me belongs to body.
- I need not unnecessarily superimpose body's location on I - The awareness, consciousness.
- If I drop the superimposition here and now, I can claim Unlocated Brahman = I. No need to go to Samadhi.
- I am unlocked all the time.
- I am ‘Paramatma’ minus notion of location, in Jagrat Avasta , notion of location in Svapna Avasta, notion of Blankness in Sushupti Avasta.
- Jiva introduced for Bheda Bhuddhi Nirakaranam.
- Jiva Paramarsaha, otherwise ‘Paramatma’ will be eternally ‘Paramatma’. – Otherwise, you will be eternally ‘Jivatma’.
- Will say Brahman is free, I am miserable.

Essence of sutra :

- Refer to Jiva not to reveal Daharakasha as Jiva.

Reveal Fact :

- This Jiva is Non-different from Brahman.
- General analysis over.

Word Analysis :

- Paramarshaha Cha Anyarthahe Bavati.

a) Jiva Paramarshaha :

- Refer to Daharakasha as Jiva in

Chandogyo Upanishad :

अथ य एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं
ज्योतिरुपसंपद्य स्वेन रू- पेणाभिनिष्पद्यत एष आत्मेति
होवाचैतदमृतमभयमेतद्ब्रह्मेति तस्य ह वा ए-
तस्य ब्रह्मणो नाम सत्यमिति ४

Atha ya Esa Samprasado'smacchariratsamutthaya
Param jyotirupasampadya Svena Rupenabhinispanyata
Esa Atmeti Hovacaitadamrtamabhayametadbrahmeti
Tasya ha va Etasya Brahmo Nama satyamiti II 4 II

The teacher said: ‘Then, this person, who is the embodiment of happiness, emerging from the body and attaining the highest light, assumes his real nature. This is the self. It is immortal and also fearless. It is Brahman. Another name for Brahman is Satya, Truth. [8 – 3 – 4]

तौ ह प्रजापतिरुवाच य एषोऽक्षिणि पुरुषो दृश्यत
एष आत्मेति होवाचैत- दमृतमभयमेतद्ब्रह्मेत्यथ योऽयं
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Evaisu sarvesvantesu parikhyayata iti hovaca.
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प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श नाह खल्वयमेवं
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एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य
स्वेन रूपे-णाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति
जक्तक्रीडन्नममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनं
स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त
एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ३

Evamevaisa samprasado'smacchariratsamutthaya param jyotirupasampadya
svena rupanabhinispadyate sa uttamah purusah sa tatra prayeti
jaksatkridanramamanah stribhirva yanairva jnatibhirva nopajanam
smarannidam sariram sa yatha prayogya acarane yukta
evamevayamasmincharire prano yukta II 3 II

In the same way, the joyful self arises from the body and, attaining the light of the Cosmic self, appears in his own form. This is the Paramatma, the cosmic self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly Prana [life] remains Harnessed to the body [due to karma] [8 – 12 – 3]

- Daharakasha referred to jiva as Akshi / Swapna / Supti Purusha.
- Samprasada Eva Jiva Paramarsaha.

c) Anyartaha :

- Meant for some other purpose.

Purva Pakshi :

- Purpose to show Daharakasha = Jiva.

Shankara :

- Purpose according to Upanishad - is, Daharakasha is Brahman non different from notion dropped Jiva.
- Enlightened Jiva. Daharakasha = Jiva.
- Jiva / Brahman - Bheda Nirakaranartaha.

Purva Pakshi :

- Why Upanishad negates difference, if Jivatma / Paramatma is eternally one - ?

Shankara :

- We are Ignoromous - Upanishad negates notional difference in mind of Jiva.
- Equation not required if explicitly equal or clearly different.

- $8 = 8, 7 + 1$ - No equation
- $8 - 1 = 6 + 1$ - Aupadhika Bheda
- Vachayarta Bheda.
- Dahara = Alpam = Parichinna.
- Fits jiva in Hridaya Akasha. How it can fit big Brahman?

Sutra 21 :

अल्पश्रुतेरिति चेत्तदुक्तम् ।

Alpasruteriti chet taduktam

If it be said that on account of the scriptural declaration of the smallness (of the ether) (the Brahman cannot be meant) (we say that) that has already been explained. [1 – 3 – 21]

Chandogyo Upanishad :

अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म
दहरोऽस्मिन्नन्तराकाशस्त- स्मिन्यदन्तस्तदन्वेष्टव्यं
तद्वाव विजिज्ञासितव्यमिति १

Om. Atha yadidamasminbrahmapure daharam pundarikam vesma
Daharo'sminnantarakasastasminyadan
Tastadanvestavyam Tadavava Vijijnasitavyamiti II 1 II

Om. This body is the city of Brahman. Within it is an abode in the shape of a lotus [i.e., the heart], and within that there is a small space. One must search within this space and earnestly desire to know what is there. [8 – 1 – 1]

- Dahara Akasha - Small space in heart is it Jiva or Brahman?
- Sutra 1, 2, 3 → Purva Pakshi - Buta Akasha – Negated - Elemental space.
- 18, 19, 20, 21 – Purva Pakshi - Daharakasha = Jiva.

General Analysis :

- Daharakasha can't be Brahman, Brahman = Analpam infinite.
- How Sa – Antam Akasha is Anantanam Brahman.
- This is part Purva Pakshi of Brahma Sutra

Siddhantin : Tad Uktam

- Due to improper listening - Same Question – Asked Again and again.

- See Brahma Sutra :

अर्भकौकस्त्वात्तद्व्यपदेशाच्च नेति चेन्न
निचाय्यत्वादेवं व्योमवच्च ।

Arbhakaukastvattadvypadesaccha neti chet na
nichavvatvadevam vyomavaccha

If it be said that (the passage does) not (refer to Brahman) on account of the smallness of the abode (mentioned i.e. the heart) and also on account of the denotation of that (i.e. of minuteness) we say, No; because (Brahman) has thus to be meditated and because the case is similar to that of ether. [1 – 2 – 7]

- Brahman = Manomaya - Residing within.

a) Brahman not only confined to heart - but also to heart - All pervading – Naraka and Vaikunta.

b) 2nd Reason :

- Location given to all pervading consciousness by scriptures for Dhyanam / Upasana.
- Vichalsiyatvat Sutra 1 – 2 - 7

Example :

- Swagatam Mahaganapati - in turmeric powder - Required for Puja - Locus - Symbol for worship.
- Daharatvam superimposed for meditation, no Vastavam.
- Vishnu invoked in Shaligrama
- Vishnu Sahasranamam - Commentary of Shankara.
- Baja Govindam - Vishnu invoked - Sri Upasaka – Devi.
- Shankara doesn't say who is his Ishta Devata.
- Vishnu = Sarva Vyapakaha, all pervasiveness.

That Vishnu where do I worship ?

- In Shaligrama – Similarly for Upasana all pervading, Brahman invoked in the space in the heart.

Word Analysis :

Purva Pakshi statement :

- Dahara Akasha Jiva Alpasrutehe Iti Chet Tatu Uktam.

a) Daharakasha referred in Chandogyo Upanishad

अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म
दहरोऽस्मिन्नन्तराकाशस्त- स्मिन्यदन्तस्तदन्वेष्टव्यं
तद्वाव विजिज्ञासितव्यमिति १

Om. Atha yadidamasminbrahmapure daharam pundarikam vesma
Daharo'sminnantarakasastasminyadan
Tastadanvestavyam Tadavava Vijijnasitavyamiti II 1 II

Om. This body is the city of Brahman. Within it is an abode in the shape of a lotus [i.e., the heart], and within that there is a small space. One must search within this space and earnestly desire to know what is there. [8 – 1 – 1]

b) Jiva :

- Daharakasha is Jivaha

c) Alpa Srutehe :

- Because of smallness mentioned in Sruti - Chandogyo Upanishad :Chapter 8 – 1 - 1
- Jiva – Small, understood by all and Daharam means Alpa, Small, Finite.

d) Iti Chet :

- Suppose such objection is raised.

e) Tad Uktam :

- Tasya Purva Pakshi Uttaram has already been given by Vyasa in Brahma Sutra Chapter 1 – 2 – 7
- Smallness imagined, superimposed for Dhyanam / Manifest for worship, invocation not fact.

Example :

- Maha India - On national flag
- Small flag
- Smallness imagined for facilitating meditation.

f) Siddantin :

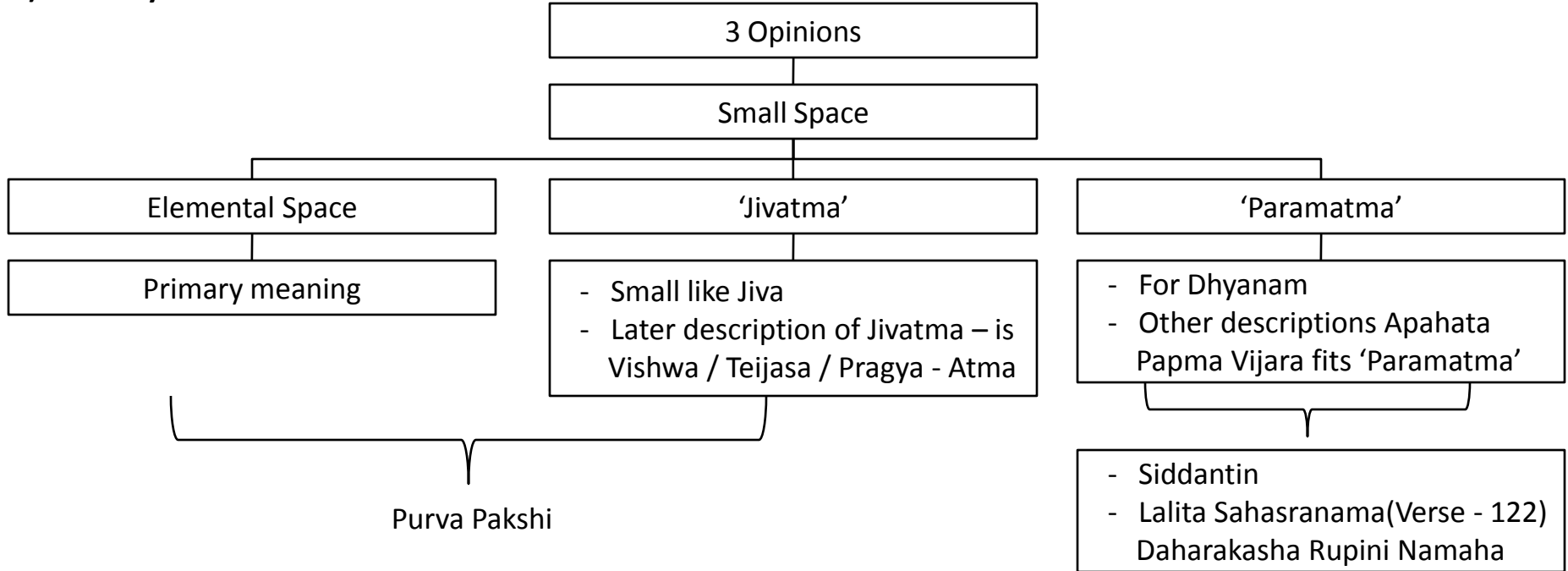
- Jiva Purva Pakshi negated
- Daharakasha not Buta Akasha or Jiva but 'Paramatma' – Brahman – Only.
- Summary – Daharadhikaranam

Condensation :

a) Vishaya :

- Subject – Vimatam – Debated topic, bone of contention.
- Small space within heart in Chandogyo Upanishad : Chapter 8 – 1 – 1

b) Samshaya :



Lalitha Sahasranam Stotram :

देवेशी दण्डनीतिस्था दहराकाश रूपिणी
प्रतिपन्मुख्य राकान्त तिथि मण्डल पूजिता॥

Deveshi dandanitidha daharakasha rupini
Pratipanmukhyarakanta tidhimandala pujita – 122

Who is the ruler of all divinities. Who sits on the throne of justice. Who is the subtle Self in the heart of man. Who is to be worshipped on the full – moon day, which is the last day (Tithi) of the lunar fortnight Beginning with Pratipada. [Verse – 122]

Sangatih :

- This Adhikaranam in proper Pada, Adyaya - Propriety of position – Justified.
- This is Upasyam Brahma Sutra not Jneyam Brahman.

Shankara 2 interpretation in commentary for
Chandogya Upanishad : Chapter 8 – 1 - 1

1st Interpretation

- Within heart
- Small space
- Meditate

Containers :

- Shariram
- Heart
- Meditate space ← Meditate on space, object of enquiry



“What is space”

- World
- Content
- Shariram Hridayam Daharakasha

2nd Interpretation

- Shariram
- Heart
- Space
- Meditate on Brahman within Space
- Object of enquiry “World with Brahman”
- Within space what is there?
- Within Daharakasha what is there?
- Bahya Akasha elemental space
- Antara Akasha Brahman
- Within Brahman is Prithvi, Agni, Nakshatrami, lightening, sense organs, all desires, All objects
- Brahman / Chaitanyam
- Container

Objects of enquiry :

- World inside Brahman container
- Enquire world along with its content Brahman – “The container”
- Brahman Sahita Jagat

Sruti Support : Chandogyo Upanishad :

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र
पुण्यजितो लोकः क्षीयते तद्य इहात्मानमनुविद्य ब्रजन्त्येतांश्च
सत्यान् कामाँस्तेषाँ सर्वेषु लोकेष्वकाम-
चारो भवत्यथ य इहात्मानमनुविद्य ब्रजन्त्येतांश्च
सत्यान् कामाँस्तेषाँ सर्वेषु लोकेषु कामचारो भवति
६ इत्यष्टमाध्याये प्रथमः खण्डः १

tadyatheha Karmajito lokah ksiyata Evamevamutra Punyajito Lokah
Ksiyate tadya ihatmanamananuvidya Vrajantyetamsca satyan
kamamstesam sarvesu Lokesva-Kamacaro Bhavatyatha ya
ihatmanamanuvidya Vra-jantyetamsca satyankamamstesam
sarvesu Lokesu kama-caro Bhavati.
iti Prathamah Khandah. II 6 II

Everything perishes, whether it is something you have acquired through hard work in this world or it is a place in the other world which you have acquired through meritorious deeds. Those who leave this world without knowing the self and the Truths which they should know are not free, no matter where they go. But those who leave this world after knowing the self and the Truths which they should know are free, no matter where they are. [8 – 1 – 6]

- Jnana Phalam - One knows Atma and all desires (world) within Atma.
- Atma = Daharakasha
- Desires = Content = Entire universe.
- Atma = Container = Daharakasha. Atma Sahita Jagat, Jnana Phalam discussed.

Object of enquiry :

- Atma Sahita Jagat not Kevalam Jagat.

Logic :

- By enquiring into world - Purushartha Nasti, Moksha Nasti.
- Jagat includes Adhishtana Atma Also.

Parallel Situation in Gita :

| Chapter 15 | |
|---|---|
| - Samsara Vriksha - Oordhva Mulam = Ishvara = Brahman - Invisible | - Ashwatta - Knows tree along with root - Invisible |

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १५-१ ॥

They (wise people) speak of the indestructible asvattha tree, having its roots above and branches below, whose leaves are the Vedas; he who knows it, is alone a Veda – knower. [Chapter 15 – Verse 1]

- How knowledge of Samsara can liberate me.
- Container Sahita Anveshtabyam.
- Daharakasha = Brahman.

Sutra 22 : 6th Adhikaranam :

अनुकृतेस्तस्य च ।

Anukrītestasya cha

On account of the acting after (i.e. the shining after) (that after which sun, moon, etc. are said to shine is the Supreme Self) and (because by the light) of Him (everything else is lighted). [1 – 3 – 22]

General introduction :

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥
Iti Kathakopanisadi dvitīyādhyāye pañcamī valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightning and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter)
[II – II – 15]

Mundak Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

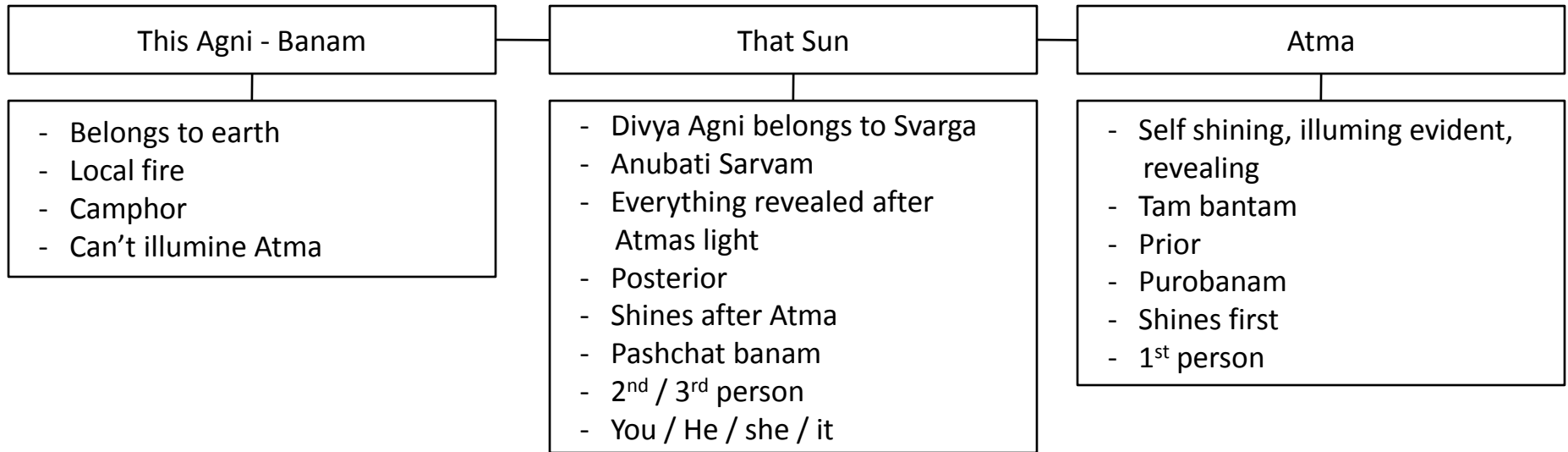
Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih ।
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati ॥ 10 ॥

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

- W.r.t. Atman Suryaha Na Bhati.
- Sun does not illumine Atma. Sun does not shine there.

Final Meaning :

- W.r.t Atma, sun, moon, lightening, fire, don't shine or illumine Atma.



- Anu - Indicates chronological order – Anu Pashchat
- Ramaha Gachhati – Lakshmana Anu Gachhataha
Ramaha goes - Lakshmana goes After
 - Anujaha
 - Younger brother
 - Born Later.

| Atma | Everything Else |
|---|--|
| <ul style="list-style-type: none">- Banam- Prior shining- Bantam- Consciousness evident as I | <ul style="list-style-type: none">- Anu Banam- Posterior shining- Anu Bantam Sarvam- Then I can talk of Everything else |

Saddarshanam :

| Aham Vritti | Idam Vritti |
|-------------|--|
| - First | - Rises after them - No Idam without Aham |

Upadesa Sara :

वृत्तयस्त्वहं - वृत्तिमाश्रिताः ।
वृत्तयो मनो विद्म्यहं मनः ॥ १८ ॥

*Vritthayasthvaham vrittim aasrithaah
Vrittayo manah viddhyaham manah*

Mind is nothing but a bundle of thoughts. These thoughts depend upon the I-thought alone. Hence the mind is nothing but this I-thought. [Verse 18]

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
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Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter)
[II – II – 15]

- Everything shines only because of light of Atma.
- Everything revealed because of Revelation of self.

| Atma | Everything |
|---|--|
| <ul style="list-style-type: none"> - Self evident - Independent shining (Technical word) - Independent capacity to reveal its own existence - I reveal my existence not because of others - I am self shining <p>Svapakasham :</p> <ul style="list-style-type: none"> - Sarva Prakasha Katvam - Itself not being illumined by others. | <ul style="list-style-type: none"> - Don't have independent shining - Svataha Banam Nasti - Don't have independent capacity to reveal its existence - Clip – can't reveal its own existence, I have to reveal its existence - Others are dependently shining - Tasya Bhasa – Depending on light of Atma alone. |

| Atma | Others |
|---|---|
| <ul style="list-style-type: none"> - It is Sarvapakasham - Illumining factor for all things | <ul style="list-style-type: none"> - Idam Sarvam Vibhati, Everything else shines <p>3rd Line :</p> <ul style="list-style-type: none"> - Posterior shining of everything <p>4th Line :</p> <ul style="list-style-type: none"> - Dependent shining of Everything |

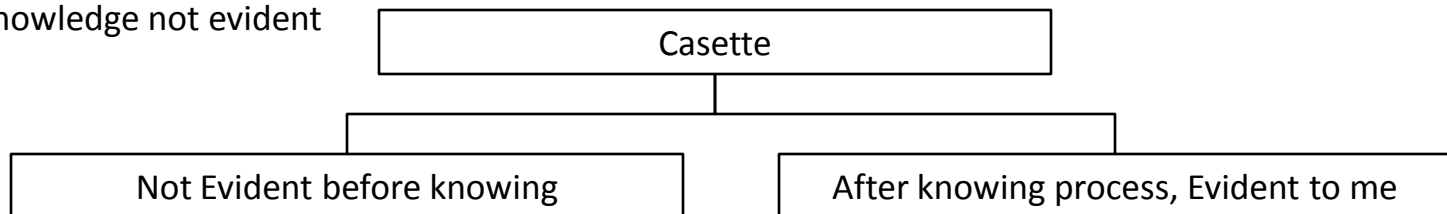
Tatparyam of Mantra :

Essence of Mantra :

- Atma is Svayam Prakasham, self evident, self effulgent, self revealing.
- Very important mantra in Vedanta context.

Corollary :

- Self knowledge not evident



What is knowledge ?

- Changing one object from Non evident category to evident category.

Atma Jnanam :

- Is it change from non-evident category to evident category?

Shankara :

- Atma not under non evident category for you to switch, over to evident category by process of knowing.
- No Atma Jnanam at all, see Shankara bashyam.

Chapter 2 – 18 :

Gita :

भक्त्या मामभिजानाति यावान्यश्चास्मि तच्चतः ।
ततो मां तच्चतो ज्ञात्वा विशते तदनन्तरम् ॥ १८-५५ ॥

By Devotion he knows me in essence, what and who I am;
then, having known me in my essence, he forthwith enters
into me-the supreme. [Chapter 18 – Verse 55]

- Atma Jnanam possible only if you, convert through a process – Atma from Non-evident category to evident, category.
- Atma never under non evident, category because it is self evident.
- How Pratibodha Vidita Atma?
- How are you going to know Atma?
- What is Atma Jnanam?
- Why saying this in Brahma Sutra class not in Tattva Bodha class.

Upadesa Sahasri :

- Tat Tvam Asi Prakaranam.
- Siddha me Deva Asmat, Yushnot Dharmo Nivartate = Shasanai.
- Siddha Deva Aham Iti.

What is Atma Jnanam?

- It is negation of superimposed limitation from ever evident 'Ishvara'
- Naan Naan (Tamil) is Brahma evident.
- Upon ever evident I – Brahman - Elephant throw dust on its body.
- We are also Tamasic - Don't stop, after I am... give out our glories... Bio data...
- I am Sat Chit Atma Asmi
↓ ↓
Chit sat
- Nityaupalabadhi Atma.
- Tam Eva Bantam Anu Bati Sarvam...

Mantra :

- Talks about self evident Atma.

Doubt :

- Atma not used in entire mantra.
- 3 Pronouns...
- Everything shines because of light of that, what is meaning of 'that'
- Tat Shabdat Kara is controversy.
- Tat Shabda 'Paramatma' / Brahman, self evident. All illumining principle is Atma / Brahman.

General Analysis of 1st Sutra :

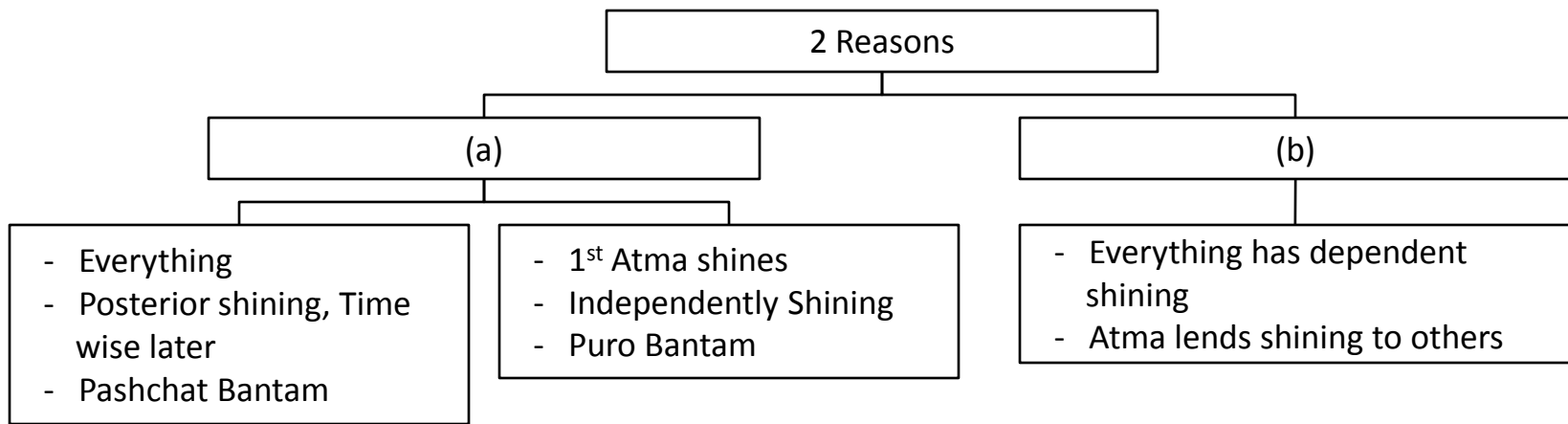
- Tat Shabdārtha – is Paramatma

Mundak Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih I
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati II 10 II

There the sun does not shine, nor the moon nor the stars; these Lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]



Chandogyo Upanishad :

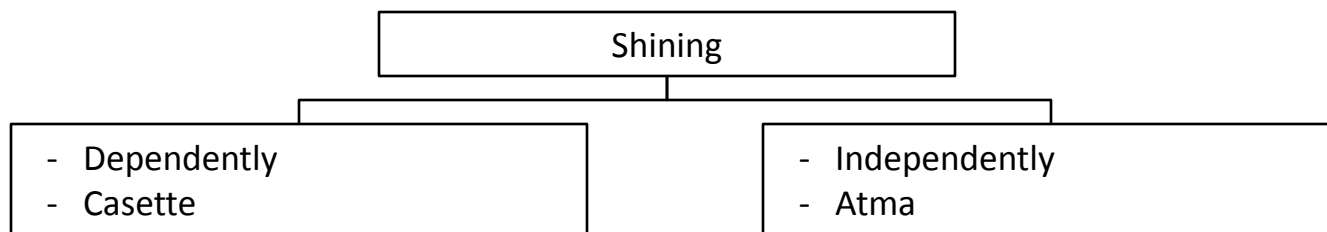
- Chapter 3 – 14 – 2. Bantam Atma Rupaha self shining.

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प
आकाशात्मा सर्वकर्मा सर्वकामः
सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः २

Manomayah Pranasariro Bharupah Satyasankalpa
Akasatma sarvakarma sarvakamah sarvagandhag sarvarasah
Sarvamidamabhyatto'vakyanadarah. II 2 II

He is controlled by the mind [i.e., his mind decides what he should and should not do] He has a subtle body, and he is luminous. If he wants something, he never fails to get it. His self is spotless like the sky. The whole world is his creation. [Desires are many, and] all those desires are his desires. All Odours are his; similarly, all tastes are his. He is everything in the world. He has no sense organs, and he is free from desires. [3 – 14 – 2]

- Tat refers to lender of shining.
- Everything else is borrower of shine.



- Without Am ness, is ness is not possible.

Advaita Makaranta :

- Without I - ness – This ness not possible.
- Nahi Banat Krute Satyam.
- To say something is, you have to be conscious of.
- No is Ness without consciousness.
- Consciousness being Atma. Without consciousness, can't talk of anything.
- For something to be existent, it has to fall under consciousness of someone or other.
- Everything has dependent shining.
- Independent shining principle is Atma alone.

Word Analysis:

- Tat Shabdarthaha Brahman Anukrutehe Tasyacha.
- Tata Iti Shabdasya Artaha.

a) Tat Shabdtartaha :

- Meaning of Tat occurring in Mundak : Chapter 2 – 2 – 10
- They do not shine before that
- Everything shines after that
- Everything shines because of light of that 3 That 's.

b) That = Brahman = Paramatma

- Paksha and Sadhyam = Pratigya

2 Reasons :

c) Anukruti – Anubanam

- Anubati Sarvam
- Posterior shining
- Later shining

- Posterior Shining of what?

d) Sarvasya Anukrute : - 2 Reasons

- Prior shining of Atma
- & Independent Shining

e) Cha : Conjugation

- Anukrute Tasya
- Final meaning of sutra
- Meaning of that occurring in Chapter 2 – 2 - 10 is Brahman alone.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih ।
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati ॥ 10 ॥

There the sun does not shine, nor the moon nor the stars; these Lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

- Because of posterior shining of everything else.

Purva Pakshi :

- “ That “ does not mean Atma / Brahman.
- It is a powerful light principle.

Tatra :

- Tasya Sati - Saptami, not Vishaya Saptami.
- In the presence of that light, Sun, Moon, Stars do not shine.
- If 2 light principles exist one can Overpower Other.

| Over Powering light During day | Over Powered Light in Day |
|---|---|
| <ul style="list-style-type: none">- Sun Avi Buvakaha Jyoti- Prakashante- Tejo Dhatu | <ul style="list-style-type: none">- Moon, Stars, candlelight- Avibuta Jyoti- Vartante- Feeble, Nabhati |

1st Objection :

- “That “ stands for some overpowering, light principle.

Anukriti Adhikaranam :

Mundak Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
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2 Mundak Mantras :

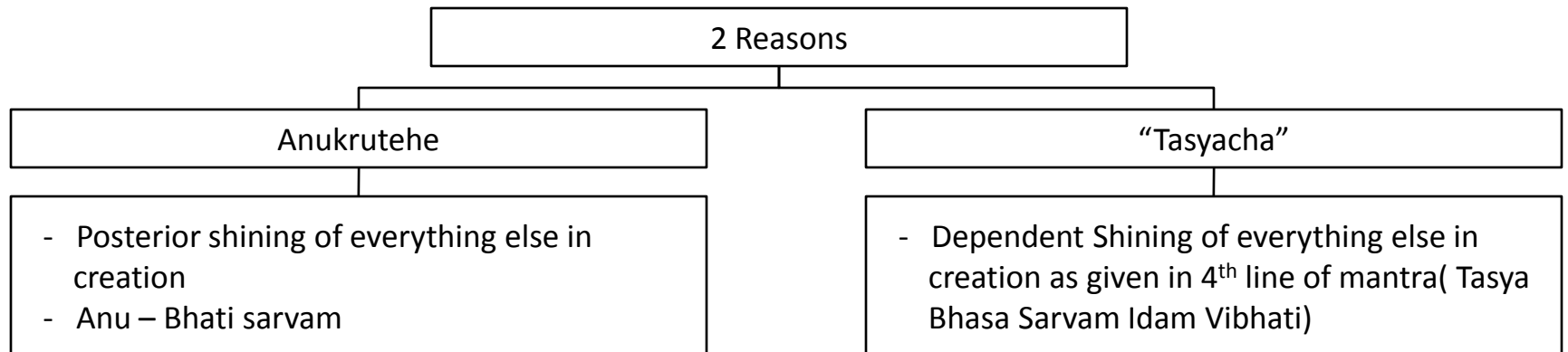
- 7 and 8 taken together in some books - Hence could be 11th mantra.

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥ ९ ॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah I
Tasmad-etad brahma nama rupam-annam ca jayate II 9 II

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

- That = 'Paramatma'



Purva Pakshi :

- ‘That’ refers to Tejo Dhatu, powerful material effulgent principle.
- More brilliant than sun.
- Chakshusha Tejaha only, Bautikam, not consciousness principle.

2 Reasons :

a) All 5 examples :

- Surya, Chandra, Vidyut, Agni, Nakshatra - Bautikams.
- Worldly Tejaha Shining principle.
- In presence of brighter light, dimmer light does not shine, as though absent.
- Light of stars overpowered by light of sun.
- Abibaraka Surya / Abibubuta – Moonlight, Jyoti Na Bhati
- Tatra – Saptami Vibakti

Tal :

- 7th Case - Sati Saptami “ in its presence”
- Rame Sati Janaha Santushtaha Bavant, in presence of Rama all happy.
- Tatra - Tasmin sati.
- In presence of powerful light, Suryaha Na Bati.
- If sun has to become dimmer what should be the light.
- Adi Shankara - by Sureshvarachanya ‘Chandrayate Baskaraha...
- In front of Shankara’s face, sun becomes the moon.
- Adishankara was so brilliant.
- Chakshusha Jyoti both → Abibutam Abibavakam.
- Belong to same category - Light visible to eye.
- Vedantin’s reply - Vishaya Saptami.

1st : Purva Pakshi :

- Based on Tatra

2nd Purva Pakshi :

- Based on Anubhati
- Shines behind, after that principle.
- Anu - to initiate that action, Anu Gachhati, Anu Likhati, Anu Vadati.
- I also talk - Anuvadanam. Imitation of anything = Anukaranam.
- Anubati = Shining, Immitation

Purva Pakshi's Law :

- Immitation possible in case of, 2 things who have similar features.
- Samana Svabavakatayo, Madhye Anukaranam
- Immitation possible with 2 things of similar nature.
- Ramaha Gachhati, Lakshmanaha Anugachhanti.
- 2 Travellers, 2 Walkers, Immitating, Walking hood, Singing hood – Anugayathi (Pin Paattu)
- Anukaranam = Svabava, Karana Madhye, Surya, Nakshatra, - Anubhati, Anukaranam, Unknown.
- Unknown light - Doing Bhanam, Similar category as Anubanam.

| Tatra | Tam | Tasya |
|----------------------|----------------------|----------------------|
| 1 st Line | 2 nd Line | 4 th Line |

- 3 Pronouns refer to some Bautika Tejaha, Therefore Tat – Not Paramatma.

Shankara gives 4 Arguments :

- 2 Refutes Purva Pakshi
- 2 Additional.

a) Tatra :

- Not Sati Saptami, Chakshusham Tejaha – No such light.
- Shankara's face overshadowed is poetry.
- In Sandeepany - seeing all, Shaven heads - Mundak gives glory of shaven heads.

Swami Remarkd :

- I see many reflected lights...
- Face like moon - Craters, Upanishad not poetic but Pramana to reveal things.

Chaitanyam :

- Not Chakshu Pramana Gochara.
- No superior light than sun from Earth - Stars more powerful, from other galaxies.
- Pramana Abavat...
- Hence - Not in the presence of another light - Sati Saptami.
- Use Vishaya Saptami, w.r.t. to that principle. Sun, moon do not Shine.
- Can't illumine – Apramayatvam Uchyate.
- Svaprakashya Vatu, Aprameyam Uchyate, sun does not illumine.
- Sun - Upalakshana for Pratyaksha Pramana.
- Sarva Pramana Agocharatvat Uchyate.

b) Anukaranam :

- Similar nature no Rule, Immitation only possible, between 2 of same category - Not true.

Example :

Iron Ball :

- No Dagdhu
- Svabava
- In contact with fire
- Red iron can burn hand
- Agnim Anum Ayaha Anu Dadahati.
- Has no nature of burning
- No Samana Svabava condition.
- Bati – Anubati - Need not be of similar nature...

| Shining | Shining After |
|--|---|
| <ul style="list-style-type: none">- 2 Candles Samana- 2nd Also Bhati | <ul style="list-style-type: none">- Svabava is there- Not Anubhati |

- One light does not depend on 2nd

Fact :

- Anubam not possible between 2 lights.
- Anubanam possible between, one luminous and another non - Luminous.

| Light | Hasta |
|---|---|
| <ul style="list-style-type: none">- Bhati- Luminous- Tube light 1 | <ul style="list-style-type: none">- Anubhati- Non Luminous- Tube light 2 ← Not Anubati but 2 Bati |

- Vishama Svabava
- Shankara refutes law given by him.

3rd Argument :

“ Sarvam “ :

- If it is Bautika Jyoti as claimed by Purva Pakshi.
- Any light capable of only illumining Forms + Colours.
- Not Sound, Taste, Touch , powerful sunlight cant illumine sound.
- Sarvam according to us is ‘Chaitanyam’ which

Corollary :

- (Sarva Shaktiman, Sarvagya, Omnipotent, Omniscient)
- Illuming forms, Colors, Sound, Tatste, smell, Touch – Thought, knowledge, ignorance

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That.
[Chapter 1 – Verse 3]

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasy prana
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 – Verse 2]

- Agyanam also Baskaram. Your light can't illumine Tejaha.
- Hence Sarvam will have restrictive meaning.
- All can't include taste, sound etc.
- Sarva Sankocha Dosha
- Defect of restricting meaning of word.
- Light illumines everything, without restricting meaning of everything.
- It is truth, whole truth, nothing but truth. Not also truth.
- Everything - whole, everything - Nothing but everything.
- Vedantin's interpretation free from. Sankocha Dosha - Without Restriction / Restraint
 - Eat 10th Dosa!
- Science of interpretation - Meaning should not be restricted.
- Allow restriction if no other means.

Example :

- Has anyone come for meeting?
 - Not 5 billion
 - 10 x 10 Ft. Room.

| Use Vachyarth 1 st Preference | Lakshyarth 2 nd Preference |
|--|--|
| <ul style="list-style-type: none"> - Unrestricted meaning - A Sankuchita Artha - Sarvam Vibhati 3rd Line | <ul style="list-style-type: none"> - It Vachyarth fails - Tasya Bhasa Sarvam Idam Vibhati (2 – 2 – 15) |

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter)
[II – II – 15]

3rd Argument :

- Interpretation better.

4th Argument :

- Single – Most Powerful.
- Prakaranat – Context of Mantra – Brahman.
- Subject – Not whether there is Brilliant, Star, Sun... Not Book on Astronomy but Philosophy.

Question :

Mundak Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

śaunako ha vai mahāśālo'ṅgirasam vidhivadupasannaḥ papraccha |
kasminnu bhagavo vijñāte sarvamidaṁ vijñātaṁ bhavatīti || 3 ||

The great householder Saunaka duly approaching Angira in the prescribed manner asked. “What is that. My lord, having known which all these become known?” [1 – 1 – 3]

- Truth of Universe – Mundak Upanishad 2nd Chapter – 2nd Section.

Upanishad : Defining Brahman

- Mundak Upanishad : 2nd Chapter - 2 Section. Before Dhanu Kalpana - Archery example.

Mundak Upanishad :

यस्मिन्द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५ ॥

yasminindyauḥ pṛthivī cāntarikṣamotaṁ manaḥ saha prāṇaiśca sarvaiḥ |
tamevaikaṁ jānatha ātmānamanyā vāco vimuñcathāmṛtasyaiṣa setuḥ || 5 ||

He in whom the heaven, the earth and the interspace are centered, together with the mind and all life-breaths (Prana-s) know him alone as the one self of all, and desist from all other talk. This is the man's bridge to the shore of immortality (Across the ocean of life). [2 – 2 – 5]

- Brahman explanation, Brahman is that in which while creation is based = Om – It is also present in your heart as Atma.

Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद्यदात्मविदो विदुः ॥ ९ ॥

hiraṇmaye pare koṣe virajaṁ brahma niṣkalam |
tacchubhraṁ jyotiṣaṁ jyotistadyadātmavido viduḥ || 9 ||

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue – the highest. That is what the knower's of the Atman know. [2 – 2 – 9]

- In Vigyana Maya Kosha
- Same Brahman in Chapter 13 - Gita :

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १३-१९ ॥

Thus the field, as well as the knowledge and the knowable have been briefly stated. Knowing this, My devotee enters into My being. [Chapter 13 – Verse 19]

- Same Brahman as Srotrasya Srotram.

What is the light of light ?

Answer :

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter) [II – II – 15]

- Jyotisham Jyoti - Title given to Brahman.
- Brahman = Abautikam Tejaha, not Empherical light but spiritual light, nothing to do with perception. It is consciousness principle.
- Argument called – Prakrutat – Contextual.
- My explanation fits context – Your's does not.
- Even if such light is there. Nothing happens to me 33 Crores Nakshatras are there.
- No Purushartha by knowing additional brilliant principle.
- A Parushatartvat. Shastra meant to reveal.
- What is not revealed by other Pramanam.

Definition of Veda :

- Pratyakshena Mithyava, Tupa Noya Budhyate Jnananm,
Vidanti Vedena – Tasmat Vedehai.
- That instrument of knowledge, which is meant to reveal things.
- Which are not available for human instruments of knowledge.

- Pratyaksha and Anumana.
- Worldly light need not be revealed by Upanishad.
- Not Vedic topic – Apoorvata, Abava - Technical.

5th Reason :

- Purushatatva Abavat

6th Reason :

- Apoorvata Abavat
- 1st Sutra over.

Sutra 23 :

अपि च स्मर्यते ।

Api cha smaryate

Moreover the Smriti also speaks of him i.e. Brahman to be the universal light. [1 – 3 – 23]

Purva Pakshi –Question :

- Vishaya Saptami interpretation, Klishta Kalpana - Kashta Kalpana.
- I am not at ease twisting words too much to derive meaning, mutilating words.
- Tatra - w.r.t. Atma.
- Sun doesn't shine reinterpreted as sun does not illumine Atma.

| Shine | Converted to - Illumine |
|---|---|
| <ul style="list-style-type: none"> - Intransitive Verb - Verb without object - He Smiles <p style="text-align: center;">↓</p> <p style="text-align: center;">No Object</p> <ul style="list-style-type: none"> - Basayat <p style="text-align: center;">↓</p> <p style="text-align: center;">Causal Verb</p> | <ul style="list-style-type: none"> - Transitive verb - Verb for which there is object - He is Artist <p style="text-align: center;">↓ ↓</p> <p style="text-align: center;">Verb Object</p> |

- When you are not able to understand, Veda Vakya... look for Smriti.
- Vakya which deals with same topic.
- Sruti – Commentary on Sruti.

Kalidasa :

- Sita followed Rama closely - Not in different bus no.

↓

Smruti follows Sruti.

- Krishna interprets Bhati shines as Basayate, illumines - We have not violated.

Word Analysis :

1) Api Cha :

- Moreover

2) Smaryate :

- There is Smriti Pramanam

2 Reasons given :

- Anukrute, Tasya...

3rd Reason :

- It is also remembered also in Smriti in support of interpretation.

Gita :

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ १५-६ ॥

Neither does the sun shine there, nor the moon, nor fire;
to which having gone they return not; That is My supreme
abode. [Chapter 15 – Verse 6]

यदादित्यगतं तेजो जगद्भासयते ऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १५-१२ ॥

That light, which is residing in the sun and which illumines
the whole world, and that which is in the moon and in the
fire – know that, light to be mine. [Chapter 15 – Verse 12]

Brahman's Tejas :

- = Jyotisham jyoti
- = Chaitanya jyoti
- = Surya / Chandras Tejaha – Reveals Chaitanyam Jyoti.

Summary :

1) Vishaya that occurring in Mundak Upanishad : Chapter 2 – 2 - 10

Mundak Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih ।
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati ॥ 10 ॥

There the sun does not shine, nor the moon nor the stars; these Lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

2) Samshaya :

- Does it refer to ordinary Bautikam Tejaha – or spiritual light – ‘Paramatma’

3) Purva Pakshi :

- Refers to elemental light alone because of reference to other elemental lights.

4) Siddantin :

- Jyotisham refers to Paramatma.

5) Sangatin :

- It's in proper place - propriety of position in topic.

23rd Sutra – 6th Adikarana :

3rd Section 1st chapter – Over : Anukrut Adhikaranam

7th Adhikaranam – 24th Sutra :

शब्दादेव प्रमितः ।

Sabdadeva pramitah

From the very word (viz., the term Lord applied to it) the (person) measured (by the size of the thumb) (is Brahman).
[1 – 3 – 24]

2nd Sutras in Adhikaranam : Pramita Adhikaranam

Katho Upanishad :

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥

Angustha-matrah puruso, madhya atmani tisthati,
Isano bhuta-bhavyasya, na tato viju-gupsate. Etad vai tat II 12 II

The person (Purusa) of the size of a thumb, resides in the middle of the body. Lord of the past and the future, and henceforward (after knowing Him) fears no more. This is indeed That. [II – I – 12]

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

Angustha-matrah puruso, jyotir-iva adhumakah,
Isano bhuta-bhavyasya, sa evadya sa u svah. Etad vai tat II 13 II

That person, of the size of a thumb, is like flame without smoke, Lord of the past and future. He alone is even today, and will be verily tomorrow. This is verily That. [II – I – 13]

- Jivatma / Paramatma - Aikyam revealed in this mantra.
- 1st line – Jivatma
- 2nd line – Paramatma.

Jiva :

- Purusha one who dwells within body.
- Puri Shete iti Purushaha

↓ ↓

Body Dweller

- Angushta Matraha - Size of thumb.
- Brahma Staha - in dweller of universe.
- Resides in middle of body. Here Atmani means – Shariram - Not consciousness.

What is real nature?

- Jivatma = Lord of the creation.
- Everything present now, in past, in future creation belongs to Jagat Ishvara.

Katho Upanishad :

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥

Angustha-matrah puruso, madhya atmani tisthati,
Isano bhuta-bhavyasya, na tato viju-gupsate. Etad vai tat ॥ 12 ॥

The person (Purusa) of the size of a thumb, resides in the middle of the body. Lord of the past and the future, and henceforward (after knowing Him) fears no more. This is indeed That. [II – I – 12]

- One who knows Jivatma / Paramatma - Aikyam never feels insecure.
- Atma is eternal, this Jivatma = Paramatma = Eternal.
- By knowing this he is free from sense of insecurity.

| Jivatma | Paramatma |
|---|--|
| <ul style="list-style-type: none"> - Limited / Samsari - Purva Pakshi | <ul style="list-style-type: none"> - Limitless - Siddantin |

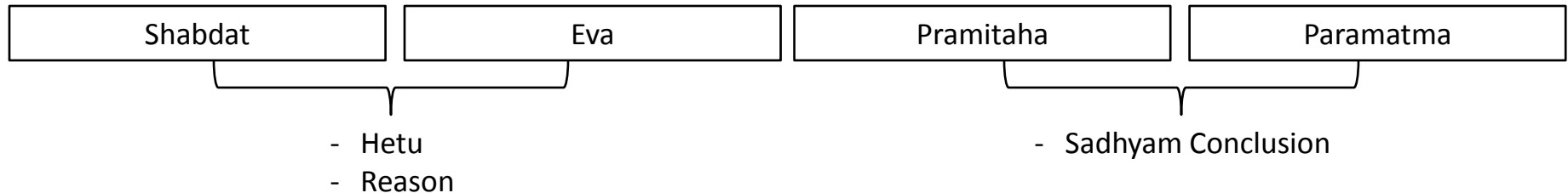
General Analysis :

- Refers to limited Jivatma - not 'Paramatma'.

Siddantin :

- Ishaha - buta Bavyasya = Paramatma.
- If Upanishad were referring to 'Jivatma', it will not say he is Lord of universe.
- Jivatma not Lord of his body, Mind, Family, Children, World.
- Upanishad equates Angushtha Matra, 'Jivatma' as limitless 'Paramatma' only.

Word Analysis :



- Pramitaha = Measured, sized, Prama = to qualify, Measure.
- Pramita = Finite, limited, measured.

One :

- Refers to Angushata Matra Purusha.
- Qualified as size of thumb. Upanishad refers to Atmani as Shariram, Context important, "Madhya Atmani Tishtati".

Context Here : Katho Upanishad :

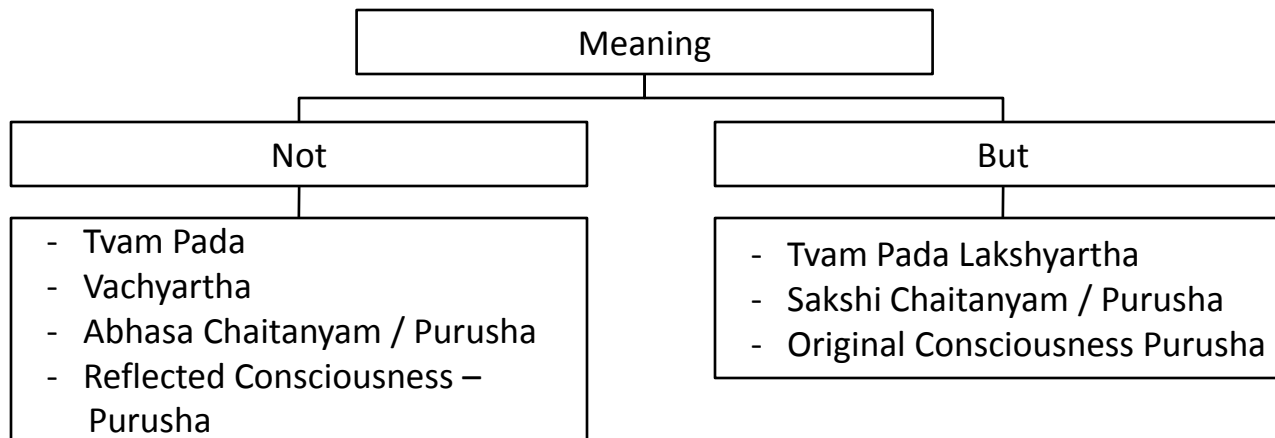
अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

Angustha-matrah puruso, jyotir-iva adhumakah,
Isano bhuta-bhavyasya, sa evadya sa u svah. Etad vai tat ॥ 13 ॥

That person, of the size of a thumb, is like flame without smoke, Lord of the past and future. He alone is even today, and will be verily tomorrow. This is verily That. [II – I – 13]

Conclusion :

- Here Angushta Matra.
- Purusha = Paramatma – not Jivatma.



b) Shabdat Eva :

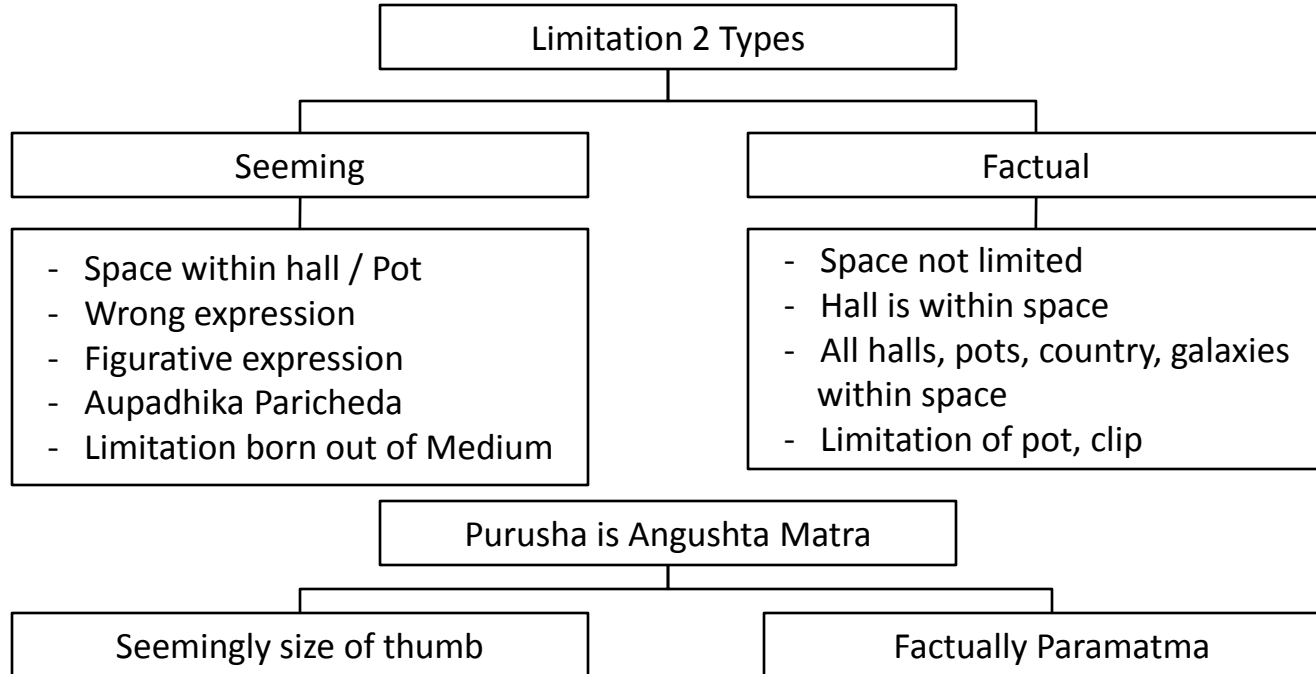
- Because of Upanishad statement.
- Ishano Buta Bavyasya= Purusha = Lord of universe - Jagat Ishvara = Jagat Patihi = Lakshyarth Purusha, Paramatma alone.
- Same Mantra : Chapter 2 – 1 – 13, 2nd line.

Purva Pakshi :

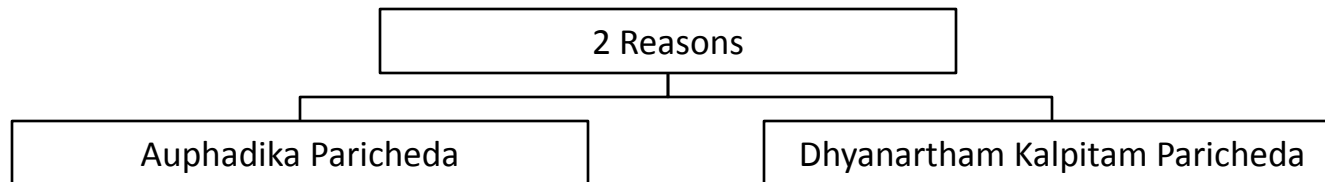
- How you explain size of thumb = Paramatma.

Siddantin :

- He is seemingly size of thumb because of Parichedda not Vastavam.



- For sake of meditation, it is symbolised as size of thumb.
- Dhyanartham Adhyastham Natu Vastavikam.



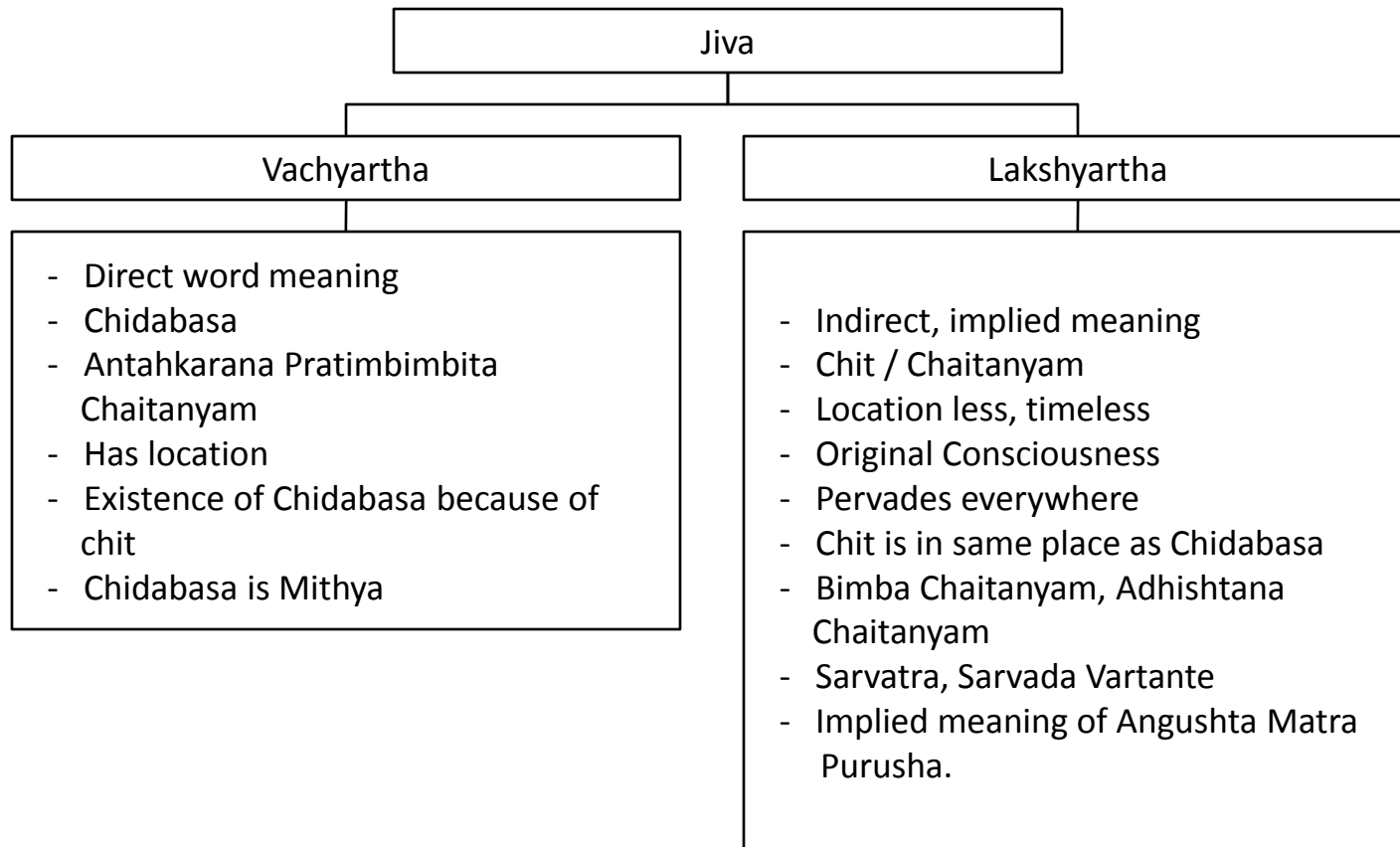
Purva Pakshi :

- Elsewhere in Mahabharatha Angushta Matra, used for Jiva only.

- ‘Satyavan Savithri ‘ ... Yama – Drags Jiva in Satyavan’s body.
- Jiva - Tied with invisible rope of Yama and Drags, Angushta Matra Purusha.
- Limitless one can’t be dragged.

Movement :

- Taking where object is to where it is not.



- Where you take Abhasa and Lakshyarth, sakshi Chaitanyam depends on context.
- When ‘Jiva’ travels from place to place, travelling Jivatma is Vachyarth.

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५-७ ॥

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakrti, draws (to itself) sense, with mind as the sixth. [Chapter 15 – Verse 7]

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५-८ ॥

When the lord obtains a body and when he leaves it, He takes these and goes (with them) as the wind takes the scents from their seats (the flowers).[Chapter 15 – Verse 8]

- Non travelling Adhishtana of entire creation, there Jiva refers to Adhishtana Kootasta Lakshyartha Chaitanyam.
- Sakshi, Bimba - Chaitanyam, Satyavan story – Jivatma = Abhasa Chaitanyam.
- Here Katho – Jivatma = Purusha = Lakshyartha Chaitanyam Paramatma.

| Angustra Matra for Abhasa Chaitanyam | Lakshyartha Jiva |
|--|---|
| <ul style="list-style-type: none"> - Vastavam - Parichedda - Factual Limitation not seeming - Storam is Vachyarthā – Jivatma | <ul style="list-style-type: none"> - Paricheda Limitation is Seeming - Auphadikam |

How Jivatma / Paramatma – Aikyam possible?

- Chidabasa Adhishtana Sakshi.
- Chaitanyam = Prapancha Adhishtana = Identical. Angusta Matra – Sutra Answered.

हृद्यपेक्षया तु मनुष्याधिकारत्वात् ।

Hridyapekshaya tu manushyadhikaratvat

That person, of the size of a thumb, is like flame without smoke, Lord of the past and future. He alone is even today, and will be verily tomorrow. This is verily That. [1 – 3 - 25]

Limitation of Paramatma

- For Upasana

- Upanishads conditioning factor
- Why size of thumb?

- So many things in the world – Tree / River...

Vyasa :

- Paramatma obtains in the mind of everyone as sakshi. Even though Paramatma is everywhere, in Jada Prapancha only sat Amsa is there.
- Sakshi Amsa is not there.
- In our mind alone. Paramatma obtains as sakshi called Upalabdhi Sthanam.

Place of Manifestation :

- Antahkarana sakshi Rupena Upalabyathe.
- Paramatma is in mind is figurative statement.
- Really speaking, statement not true.
- Paramatma is everywhere is correct. We compromise and say Paramatma is in the mind.

Vyakyanam - Explanation

Paramatma is Manifesting / Obtaining in Mind

Paramatma is in Mind also

- Paramatma is in the heart, mind within heart - Heart accommodate size of thumb. Hence, Paramatma is size of thumb.
- Heart size of fist. Manushya Adhikaratvat Manushya alone is studying. Hence size of fist.

Word Analysis : 2 words :

a) Hridaya, Tu Apekshyatvat Angushta Matratvam.

- Hridaya Apeksha Tu Angushta Matratvam.
- From standpoint of Manushya - Size of human heart and thumb mentioned.

b) Manushyadhikaratvat :

- Human alone qualified to Vedic knowledge?

c) Purva Pakshi Nirashaha :

d) Conclusion :

- Angusta Matram in Katho is only Paramatma.

Shankara : 2 additional logic :

Purva Pakshi :

- Satyavans story to support Jivaran

Shankara :

Katho Upanishad :

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७ ॥

Angustha-matrah puruso-'ntaratma sada jananam hrdaye sannivistah,
Tam svac-charirat pravrhet munjadi-vesikam dhairyena,
Tam vidyac-chukram amrtam tam vidyac-chukram amrtam-iti ॥ 17 ॥

The Purusa of the size of a thumb, the Inner Self, is ever seated in the heart of all living beings. One should draw Him out from one's own body with steadiness, as one draws the pith (central stalk) from a reed (rush grass). Know Him as Pure and Immortal, yes, know Him as the Pure, the immortal. [II – III – 17]

a) Angustha Matram is Amrutam Brahma in mantra -, Refers to Paramatma also.

- Satyavans story – Vachyarth – ‘Jivatma’
- Here Lakshyarth ‘Jivatma’ - is reason no. 1.

b) End of 13th Mantra :

- Etad – Vai – Tat
- Purusha is one you wanted to know. 3rd Boon - Want to know Paramatma

Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘Unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- Angustha Matrah Purusha



Lakshyarth Jivatma = Paramatma

- 2nd Sutra and Adhikara over.

Conclusion :

1) Vishaya :

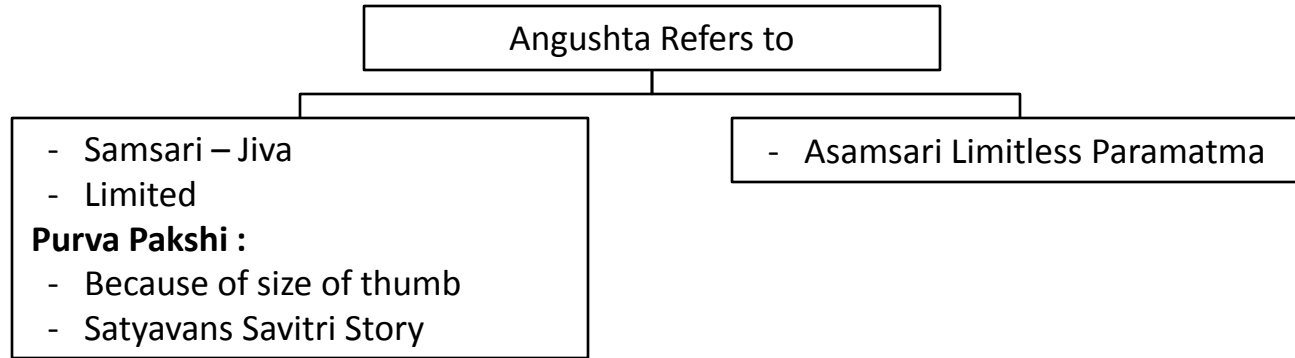
- Angustha Matrah Purusha - Occurring in Katho Upanishad – Bone of contention.

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

Angustha-matrah puruso, jyotir-iva adhumakah,
Isano bhuta-bhavyasya, sa evadya sa u svah. Etad vai tat ॥ 13 ॥

That person, of the size of a thumb, is like flame without smoke, Lord of the past and future. He alone is even today, and will be verily tomorrow. This is verily That. [II – I – 13]

2) Samshaya - Doubt



3) Siddantin :

- Paramatma alone is revealed in 2nd line.
- Isano Buta Bhavyasya.

- Sutra 25 – 7th Adhikaranam Over.

8th Adhikaranam - 3rd Pada - 8 Sutras :

1st Sutra - 26th Sutra :

तदुपर्यपि बादरायणः सम्भवात् ।

Taduparyapi Baadarayanah sambhavat

Also (beings) above them (viz., men) (are entitled for the study and practice of the Vedas) on account of the possibility (of it) according to Baadarayana. [1 – 3 – 26]

General introduction :

- Devata and Apashudra
- 8th & 9th Adhikaranam – Extension of 7th Adhikaranam – Pramitadhikaranam.
- Question arising out of previous Adhikaranam.
- Incidental discussion – Prasanga. Sangatihi – Prasanga – Vashat.

Same Mantra – Referred :

Katho Upanishad :

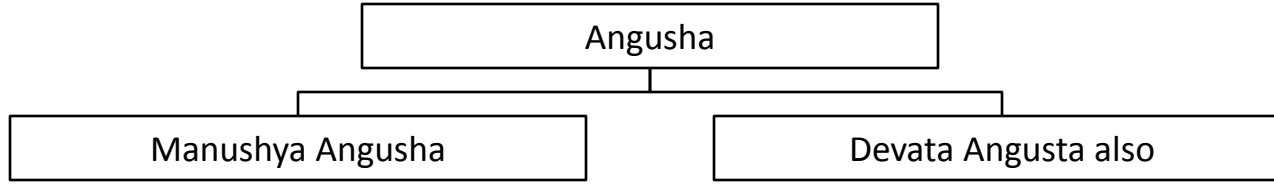
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That person, of the size of a thumb, is like flame without smoke, Lord of the past and future. He alone is even today, and will be verily tomorrow. This is verily That. [II – I – 13]

- Paramatma size of thumb because human alone study.
- Paramatma – Size of Mind, figuratively said is Manushya Api Adhikara (Also) or Manushya Eva Adhikara (only)
Do Devas have Adhikara.

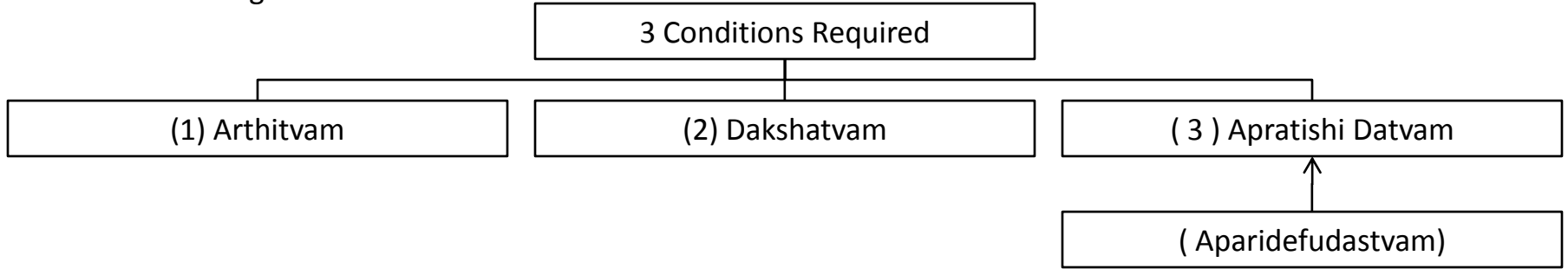
- Heaven exists or not? we are not Nastikas...
- No practical purpose, can be ignored. Katho Upanishad – Chapter 2 – 1 - 13



Siddhantin : Devatas have Adhikara

General Analysis :

- 1st Sutra - for higher beings also, Svar Loka, Mahar Loka, what is cause - Hetu?
For having Shastra Adhikara...



Arthitvatvam :

- Need for requirement for Shastra.
- Unless one is desirous of Dharma – Artha – Kama – Moksha One will not do rituals.
- Animals - Not Purusha.

Brihadaranyaka Upanishad :

स होवाच, महिमान एवैषामेते, त्रयस्त्रिंशत्त्वे देवा इति; कतमे ते त्रयस्त्रिंशदिति;
अष्टौ वसवः, एकादश रुद्राः, द्वादशादित्याः, ते एकत्रिंशत्, इन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशदिति ॥ २ ॥

sa hovāca, mahimāna evaiṣāmete, trayastrīṃśattve devā iti; katame te trayastrīṃśaditi; aṣṭau
vasavaḥ, ekādaśa rudrāḥ, dvādaśādityāḥ, te ekatrimśat, indraścaiva prajāpatiśca trayastrīṃśāviti ॥ 2 ॥

Yajnavalkya said, 'These are but the manifestations of them, but there are only thirty-three gods.' 'Which are those thirty – three? 'The eight Vasus, the eleven Rudras and the twelve Adityas – These are thirty – one and Indra and Prajapati make up the thirty – three.' [3 – 9 – 2]

How many Devatas are there?

- 3306, 33, 6, 3, 2, 1 ½, 1
= Prajapati assumes body of many Devatas.

Anubhuti Prakasha : Chapter 1 – Verse 4

- One 'Hiranyagarbha' assumes many Sharirams.

One interpretation :

- One Indra - Simultaneously present in many Yagas.

Purva Pakshi :

- If Devatas take body, they can't be simultaneously present in many rituals - like priests.

Siddhantin :

- Many do Namaskara to one Idol / Guru and receive blessings.

Sutra 27 :

विरोधः कर्मणीति चेत् न
अनेकप्रतिपत्तेर्दर्शनात् ।

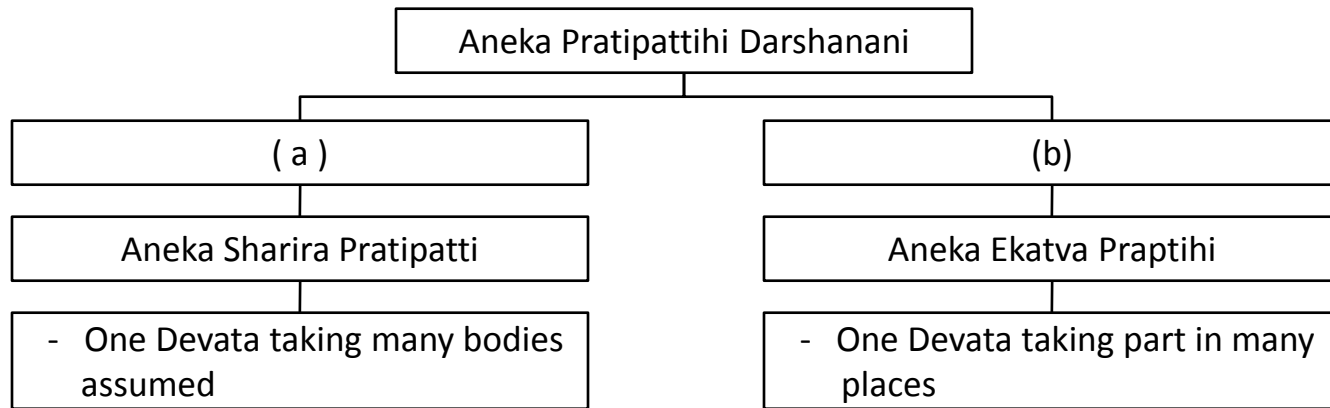
Virodhah karmaniti chet na
anekapratipatterdarsanat

If it be said that (the corporeality of the gods involves) a contradiction to sacrifices; (we say) no, because we find (in the scriptures) the assumption (by the gods) of many (forms at one and the same time).[1 – 3 - 27]

Word Analysis :

Purva Pakshi :

- Karmani Virodaha, Devaha Vigvahave Sati. Karmani Virodaha.
- If embodied, simultaneous rituals impossible. Priest only in one ritual.



Puranas :

- Indra – Ahalya story
- Ashta yoga Siddhis – Prakamyam - Fulfils all desires including taking new body. Become mini Ishvara.
- Trishanku – Created Svarga
 - Svarga Nirmana

b) Aneka Praptin – Ekasya :

- One Devata taking part in many places to receive many Namaskara.
- One guru takes Namaskara, of whole class simultaneously as receiver of Namaskara.

Sutra 28 - 3rd Sutra of Devatadhikaranam :

शब्द इति चेत् न अतः
प्रभवात्प्रत्यक्षानुमानाभ्याम् ।

Sabda iti chet na atah prabhavat
pratyakshanumanabhyam

If it be said (that a contradiction will result) in respect of the word (we say) no, because (the world) originates from the word, as is known from direct perception (Sruti) and inference (Smriti).[1 – 3 - 28]

Same Purva Pakshi :

- Devatas can't have body

General analysis :

a) Purva Pakshi Portion :

- Shabde - Saptami Vibakti like Karmani.

b) Siddantin Portion :

- Iti Chenna Ata Iti...
- Vedas become Apramanam if Devatas have body.
- If they have body, they will be perishable body means mortality Vedas – Nityam.
- With body - Devatas become Anityam.
- Vedas (Nitya) - Devatas words will have no meaning when body's perished.
No Artha, only Shabda exists.
- Indra - Becomes Anitya – Shabda - will be there without Artha -, Becomes blabbering sound symbol without meaning.
- Apramanam Shabda = Veda.

Sutra 28 – 3rd Sutra Devatadhikaranam

शब्द इति चेत् न अतः
प्रभवात्प्रत्यक्षानुमानाभ्याम् ।

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General Analysis :

- Devatas have Adhikara for self knowledge, have firm Vighravatvam.

Purva Pakshi :

- Doesn't agree, Devatas have only Shabda Svarupa no form / body.
- If they have bodies, they can't receive Ahut is in karma.

Siddhantin :

- They assume bodies, appear in invisible form, receive oblations.

2nd Explanation :

- Devatas remain in Svarga, no need to go to yaga. Wherever they are Yaga oblations can come to them.
- Several people do Namaskara to Devatas in idol / Gurus.
- Purva Mimansakas objection – Technical affects Veda Pramanyam.
- Validity of Veda as means of revealing its object. Pramanya Banga Dosha.
- If Devatas have body

What is Veda Pramanyam?

- Shabda Pramanyam?
- Accepted by us – Purva Mimansaka sutras, Autpattika Sutram - Jaimini Sutram.

- Apaurusheya Shabda Pramana = Veda Pramanam
- Literature not created by human intellect. Paurusheya = Human intellect.

| Revealer | Revealed |
|---|--|
| <ul style="list-style-type: none"> - Shabda - Creates Artha Sambanda - If object is not there, word communicates | <ul style="list-style-type: none"> - Artha – Object - Tape recorder, tree, book, clip, internet, I pad, mouse - Sankhetika Sambanda - Artificial meaning |

- Paurusheya Shabda – Not Pramanam
 - Convey objects already known by other Pramanams.

Compromised Pramanams :

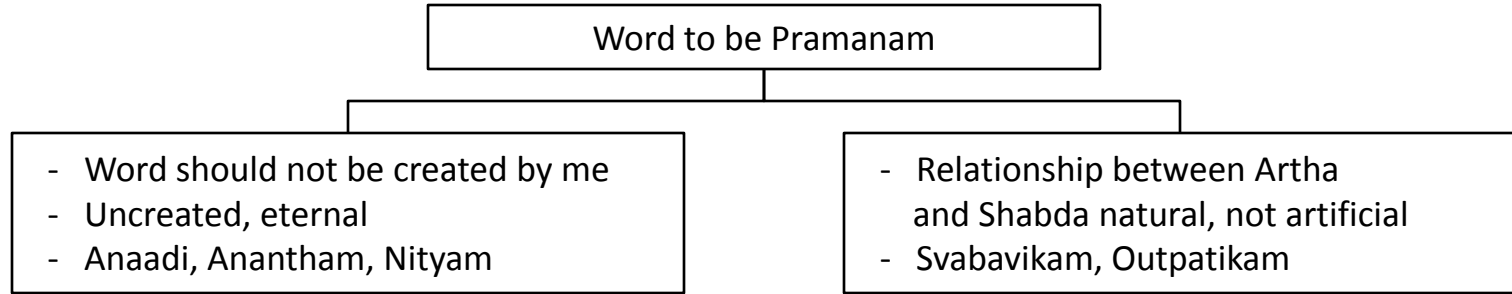
- I know object already, Paurusheya Shabda reveal object known through other Pramanams.
- Paurusheya Shabdas reveal objects known through other Pramanams - Eyes, Ears, Nose, Tongue, Skin.
- Pramanantara Adigata Vastu.
- Known or knowable through other Pramanams, with Sanketika – Artificial Sambanda.

Pramanam – Technical Definition :

- Means or instrument of knowing object, which is not known through any other source / Pramanam.
- Paramantaram Anadigata, Abaditam.
- Reveals objects not revealed by other Pramanam
- Eyes - Reveal only form and colour, not sound, hence Pramanam.
- Laukika Shabda – Artha - known to me. I create artificial relationship, Pramanam Nasti.

Veda Shabda :

- Relationship natural, not created by me - Svabavika, not Sanketika Sambanda - It is Outhpatika Sambanda – Natural.



- Nityasya Shabdasya Nityena Arthena, Nitya Sambandaha.
- Uniqueness of Apramanasya Shabdaha.
- For uncreated word with its uncreated eternal objects Nityaha Sambandaha.
- If Veda, non eternal, destroyed in one Srishti, and created again word and relationship will be created.
- One should know word and object. If it is known, it becomes Pramanantara Adigatam.
- This definition established by Purva Mimamsaka and accepted by Vedantin.
- Nityasya Shabdasya Nityena Arthena Sambanda Rupa = Veda Pramaanyam.
- If Devatas have form Veda Pramaanyam will be in trouble.
- Shariram = Vigrahaha = Anityam. Will have Asti, Jayate,... Vinashyati Devatas will become Anitya...
- Indra, Varuna - Will become Anitya, Apaurusheya Veda Shabda not valid.
- Nitya Shabda will be there and person not there.

| Shabda Nitya | Object of word meaning of word and Sambanda |
|-----------------------------------|--|
| - Word continues after Indra dies | <ul style="list-style-type: none"> - Anitya – gone - Without wife – Not Husband - Pramanya Condition gone |

Word is Apraamanyam can't reveal object :

Problem No. 2:

- Function of word ends
- Relationship gone
- Vedasya Anityatva
- Apramanitvam if object perishable.

Kanakadhara Stotram :

प्राप्तं पदं प्रथमतः किल यत्प्रभावान्
माङ्गल्यभाजि मधुमाथिनि मन्मथेन ।
मय्यापतेत्तदिह मन्थरमीक्षणार्थं
मन्दालसं च मकरालयकन्यकायाः ॥७॥

Praaptam Padam Prathamatah Kila Yat-Prabhaavaan
Maanggalya-Bhaaji Madhu-Maathini Manmathena |
Mayyaa-Patet-Tad-Iha Mantharam-Iikssanna-Ardham
Manda-Alasam Ca Makaraalaya-Kanyakaayaah ||7||

(Salutations to Mother Lakshmi) By Whose Power indeed (Manmatha) first obtained a place; Manmatha (Kamadeva) (obtained a place) on the slayer of Madhu (i.e. Sri Hari); (That Hari) Who is always connected with the conferrer of Happiness (i.e. Devi Mahalakshmi), May that Power from the (Glance of the) Gentle Half-Open Eyes fall on me now, (That Glance which is) Soft and Gentle; (That Glance) of the Daughter of the Ocean, [Verse – 7]

- Shabda Artha created out of Shabdas alone
- Ataha Prabavat... means Shabdat Prabavat.
- Indra - Varuna created through Indra Shabda
- Not object created first.

How through Shabdās, objects created?

a) Veda Shabda Anaadi :

- Veda = Anaadi, Anantha, Nitya means it is not artificially created. Word after creation of object but exists before creation of object.

b) Veda Pramaanyam :

- Since Shabda there before Artha, not artificially created later.
- Sambanda not Sanketika, Outhpatika only.
- Not artificially created, it has natural relationship.

Purva Pakshi :

- Artha not Nityatvam
- If Indra body is created and perishable how Veda Shabda Nitya?
- Embodied Indra perishable.

Shankara : Brilliant Analysis :

- What does a word reveal?
- Tree / Vriksha – Teaches - This is a tree, does it reveal a particular tree or tree in general, class, universal Jati / Specie

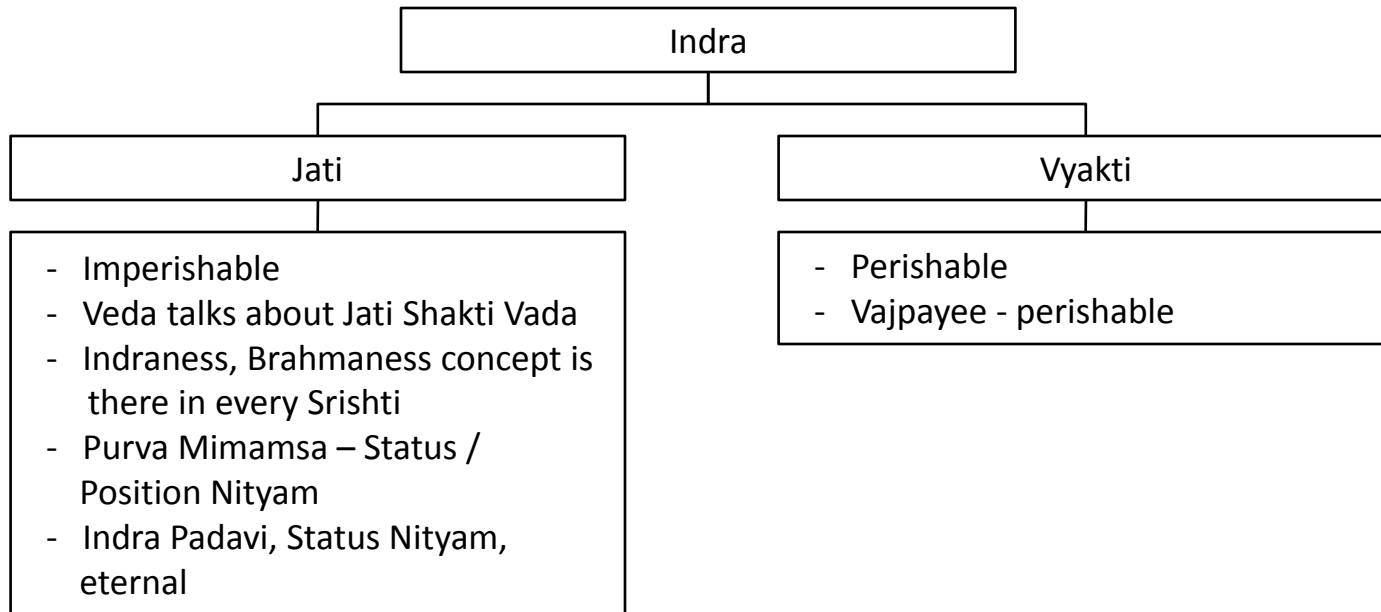
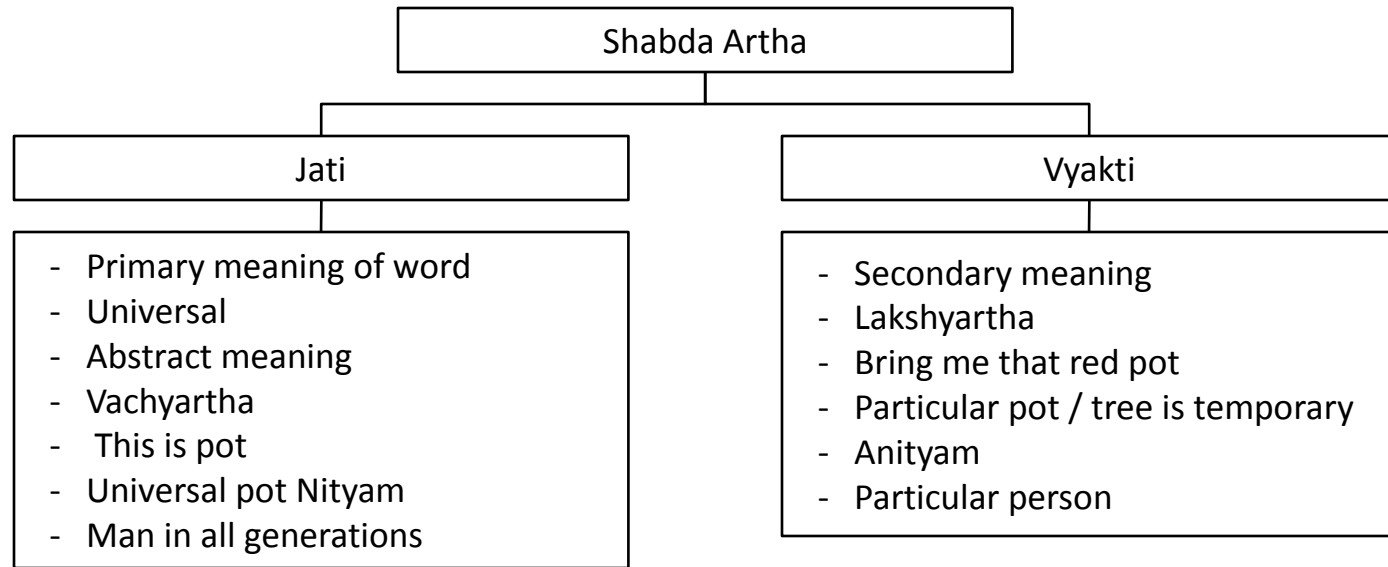
| Vriksha / Manushya | |
|---|--|
| - Particular - Vyakti Shakti Vada - If so, Can't use for 2 nd tree | - General - Jati Shakti Vada - Power of word |

Advaitin :

- Tree, Shabda reveals Jati only
- If word reveals Jati, universal.

Problem :

- Please bring cow
- Means, person brings a particular cow - Vyakti, individual object.



शब्द इति चेत् न अतः
प्रभवात्प्रत्यक्षानुमानाभ्याम् ।

Sabda iti chet na atah prabhavat
pratyakshanumanabhyam

If it be said (that a contradiction will result) in respect of the word (we say) no, because (the world) originates from the word, as is known from direct perception (Sruti) and inference (Smriti).[1 – 3 - 28]

- Establishing Veda Pramaanyam, Inspite of Devas having body.

Purva Pakshi :

- If Devas embodied, Veda Pramaanyam is difficult.

Vyasa :

- No problem

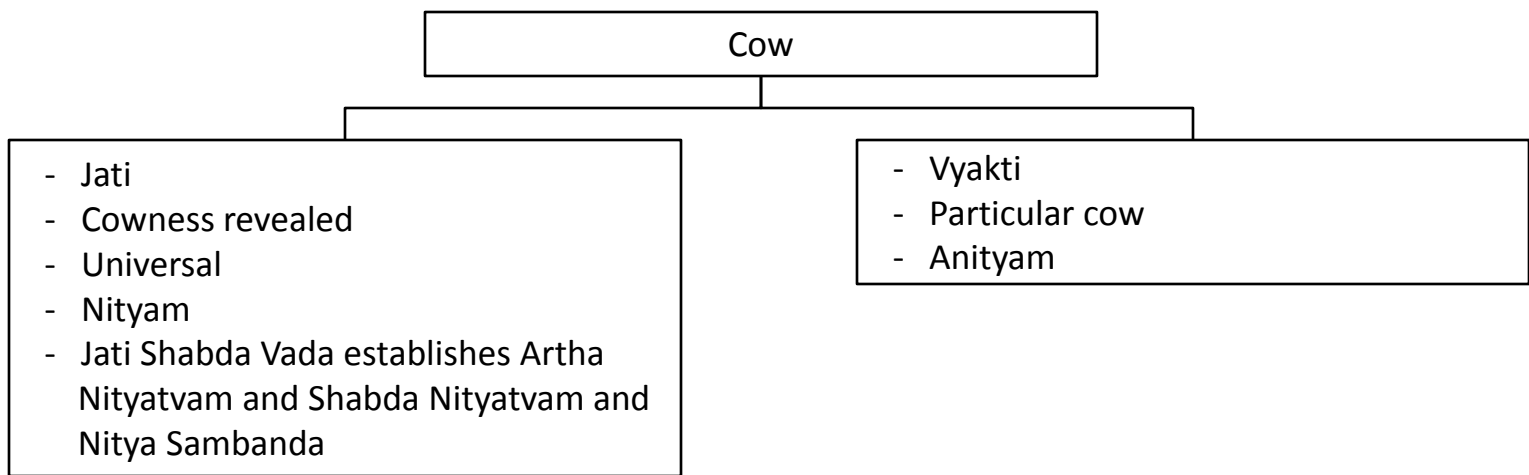
Condition :

- Nityasya Shabdasya Nityena Artaha, Nitya Sambanda

Establish in this sutra :

a) Shabda Nityatvam :

- Creation born out of Veda Shabda.
- Before objects came, Shabda exists, Anaadi, Nitya Ataf Prabavatvam.
- Establishes Shabda Nityatvam Artha Nityatvam - Eternity of object word by Jati Shakti Vada.
- Word reveals universal, not particular.



- Hence Veda Pramaanyam has no problem
- Impermanence belongs to Indra as particular one.
- Indra as class refers to position. In every creation, universal, Nitya.
- Indra Jati Shabda Nitya, universal and Artha Nitya.
- Particular Indra may appear and disappear.

Word Analysis :

Purva Pakshi : Portion : Over

Now Siddantin :

a) Iti Chenna :

- Shabda Iti – Shabda Supply Virodha – Anurittam from previous sutra.
- Rama ate fruit. Krishna also - Dragged portion from previous, sentence. Not newly supplied.
- Drawing from previous sentence is called Anuvrittihi Virodha - Not supplied.

Shabde Virodha = Purva Pakshi

- Shabde Virodha = Veda Pramaanye w.r.t validity of Vedas - Virodha contradiction – Vishaya Saptami.

How contradiction ?

- Veda Pramanyam requires Nityasya Shabdasya Nityena, Artena Nityaha Sambanda.
- If Devas have body, have death. Therefore Artha becomes Anitya.

b) iti Chet :

- Suppose such an objection is raised... Siddhantin says :

C) Na - Not valid / Not proper :

- Shabda Pramaanye Virodha Nasti Ataha Prabavat.
- Ataha = Shabdat - From word alone Prabavat - Utpatti, emergence, origination.
- objects born out of words alone
- From Indra Shabda – Indra alone born
- From Bhu Shabda – Prithvi alone Born.
- From Svarga Shabda – Svarga alone born.

Ataf Prabavat :

- 3 words – 3 Arthas born

Corollary of this statement :

- Shabda Anaadi, Nitya, existed before not Sanketika Shabda not later invented words.
- Shabda and Arthaha are eternal.
- From Nitya Shabda, Nitya Artha created. If Nitya eternal, how you talk of origination.
- Indra Universal is Nityam
- Indra Vyakti is born.
- Indra – Jati - Nitya, Vyakti – Anitya.
- Before creation – Indra Shabda Indra Jati, Artha, relationship existed.
- Indra Vyakti didn't exist, born out of Indra Shabda = Ataha Prabavat...

- Nitya Artha Yukta Nitya Shabda Vyaktaha Utpanna. No problems for Veda Pramanyam.

c) Pratyaksha Anumanabyam

| Pratyaksha | Anumanam |
|----------------|----------------|
| Sruti Pramanam | Smrti Pramanam |

- No Indriya or inference here, Sruti and Pratyaksham have common features.
- Both independent Pramana Svatantra Guna
- Simho Manaha - Student is lion. Both have common features.
- Anumanam - Smriti requires support of Pratyaksham.
- Perceive smoke, then inference possible.
- Anumanam is Paratantram.
- Smriti gets validity only when validated by Sruti

Sruti Support :

Taittiriya Upanishad : Brahmanam

- Saha Bhu – Iti – Vyaharattu...
- Uttered Bhu – Saha Bhu Asrujata
- Bhumi created when Bhu Uttered.

Smriti Pramana :

- Manu Smriti - 1st Chapter 21st Verse.
- Lord created world with Nitya Shabda alone.
- Shabda Nityatvam
Devanam Vighrahatvam } Established

Final Purva Pakshi :

- There is contradiction w.r.t. Vedas, validity, if Devas are embodied.
- Suppose such objection raised, it is not valid because creation has emerged from Nitya Shabda.
- Words are eternal

Purva Pakshi Objection :

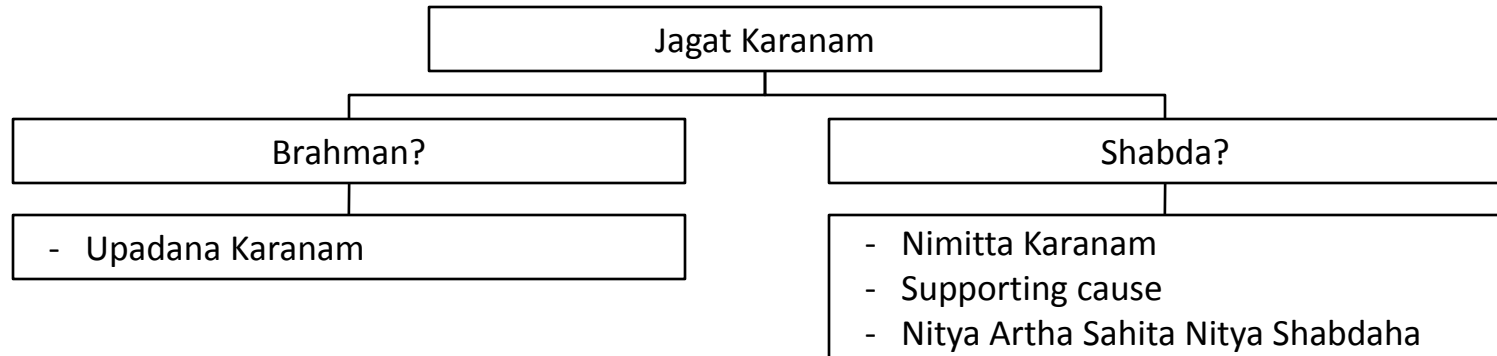
- Atah Prabavat... world born out of eternal Shabda in beginning of Brahma Sutra...

जन्माद्यस्य यतः ।

Janmadyasya yatah

(Brahman is that) from which the origin etc., (i.e. the origin, sustenance and dissolution) of this (world proceed). [1 – 1 – 2]

- Creation born out of Brahman.



Purva Pakshi :

- Brahman is Abinna Nimitta, Upadana Karanam
- Spider = Intelligent Cause and Material Cause of web

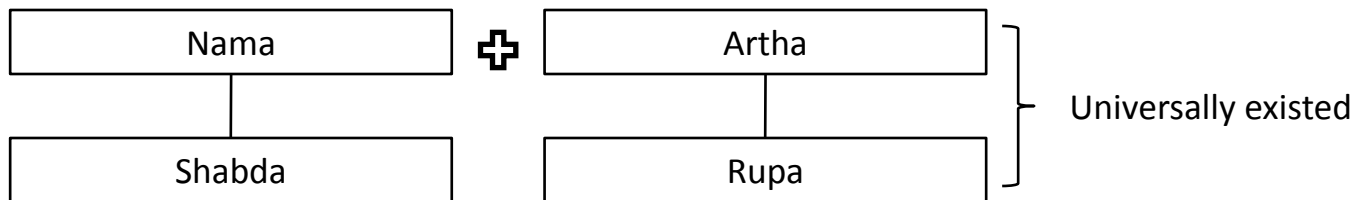
Shankara :

- Nitya Shabda and Nitya Artha included in Brahman.
- Not separate from Sarvagatvam Brahman. Brahman has knowledge of Nitya Shabda and Artha.

- Veda = Breath of Brahman / Ishvara
- Permanently, spontaneously, Permanently going on in us.
- In Brahma Nitya Shabda and Nitya Artha universally exists

What is created ?

- Only Vyakti created – Comes and goes. Nitya Shabda and Artha permanently in Brahman.
- I want to create pot - Have pot knowledge... Aware of word pot and know object pot Artha, pot Jati = knowledge of potter.
- Ghata Karta, Jnanata – Ghata Shabda, Ghata Artha Sambanda he knows.
- He doesn't produce these 3 Artha = Potness Jati, with knowledge he creates a Vyakti, individual pot.
- To Build a house = 3 in my head = Jnanam.
- Word means – Sarvagya - Bhagawan



- Particular Vyakti subject to arrival and departure.
- Objection request contradiction in 2nd + 3rd sutras solved.

New Topic :

- World created out of Shabda
- Indra created out of Indra Shabda
- Shabda - What is meaning?
Word - Not sound.

2 Concepts :

Normal Definition :

- Akshara Samudayaha Shabda
- Varna Samudayaha Shabda. Shabda, Varna, Alphabetic letters. Samudaya = Group.
- Group of letters in certain order = One unitary word.

Example :

- Elephant... Produces unitary meaning = One animal.
- Vaiiya Karana - Darsanam
- Grammarian - This conclusion not correct.

New Theory :

- Sphota Vada

Reason for inventing theory :

- Our theory not sufficient to explain : Word reveals object.
- Word as unitary entity can't exist at any time because you are uttering letters one by one.
- At any time there is only one letter not a group.
- Group can't become unitary symbol to reveal unitary object.
- Sound flow not single thought flow group of Vritti, letters are Kshanikam.
- Letters also don't form Samskara. Samskara Vasana Apratyaksham, invisible, can't communicate.
- Invisible Samsara can produce unitary idea.

Purva Pakshi :

- Bursting Sphota - Crackers with each argument.
- Suppose we say, Samskaras produce memories, and memory produces unitary word.
- Samskaras can't get chronologically connected and converted to Vrittis. Can't be simultaneous.

- Perceptual or Smriti Vritti is one at a time.
- Group of memory doesn't exist. Varna Samudaya is myth never exists as one unit.

New Theory : Sfota Vada :

- When letters are in one order, some Sfota happens in mind which is invoked by uttering particulars letters in order and concluded.
- Letters invoke, produce, manifest, New entity Sfota.
- Sfota eternal, one unit; not produced by letters but invoked by letters.
- One Sfota unit produces, reveals, meaning.
- Varna Samuddaya does not produce meaning but Varna Abhivyakta Sfota reveals meaning.
- Sfota = Shabda not Varna Samudaya.

1st Chapter – 3rd Pada – 28th Sutra :

शब्द इति चेत् न अतः
प्रभवात्प्रत्यक्षानुमानाभ्याम् ।

Sabda iti chet na atah prabhavat
pratyakshanumanabhyam

If it be said (that a contradiction will result) in respect of the word (we say) no, because (the world) originates from the word, as is known from direct perception (Sruti) and inference (Smriti).[1 – 3 - 28]

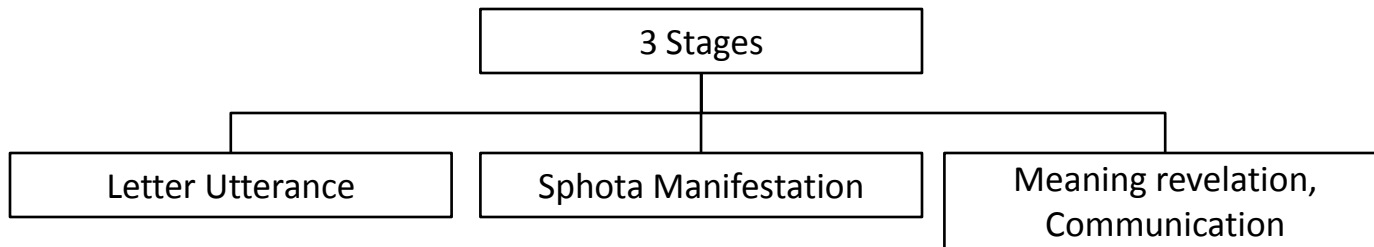
- Vag Artat Sampritou
- Veda Shabda and Artha – Nitya and Nitya Samsadaha.
- Devata Vyakti - Shariram perishable – Anitya.

What is word?

- Varna Samudaya
- Group of letters arranged in particular manner.

Siddantin :

- Words as one unit can't exist in your theory.
- New unitary symbol required - Sphota

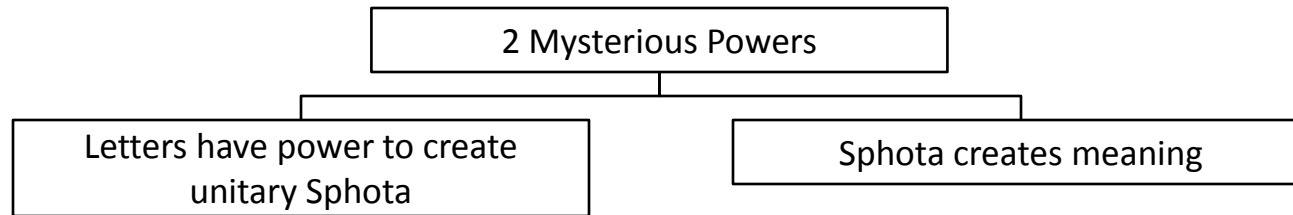


- Shabda Pramana = Sphota Pramana. Letters, words, Veda – Ephemeral.
- 2 Doshas if Group of letters is a word :

a) It Can't Communicate :

b) Letters, words, Veda ephemeral, can't communicate :

Purva Pakshi's :



Siddantin :

- Why 2 Mysterious powers?
- Gaurava Dosha(Complicated interpretation) - Our interpretation (Lagava - Simple)

Shankara :

- Mind has capacity to receive part and synthesise as a whole.
- Mind stitches syllables together. Perceive fractionally, synthesise and understand wholly - sentence, Paragraph, chapter, book.
- No need to invent Sphota to communicate.
- Samasta Pratyava Marshana Shakti.
- Synthesising, organising, integrating capacity.
- Eyes perceive little by little - Army not perceive whole in single perception.
- Mind has synthesising capacity to perceive long cue, forest, continent, country ,galaxy.
- How you explain totality w.r.t. Perception - Shabda, Rupa, Gandha, Prapancha also.
- One theory of total perception - Mysterious, unique capacity of intellect - One nation, district, village.
- Sphuta Vada not required. Intellect has mysterious capacity to synthesise and reveal object.

Objection of Purva Pakshi :

1) Purva Pakshi :

- Words as Varna Samudaya. Does not exist – Can't reveal unitary meaning.

Siddantin :

- Words have Samudaya, can't exist outside or inside.
- Mind has synthesising capacity to reveal meaning.

2) Letters, words, Vedas Anityam :

- Words have Utpatti and Nasha
- Varna = Aksharam, alphabetical letters
= Pramanyam
- Intellect = Anityam

Answer : Siddantin :

- Words / Letters Nityam. Will require several Nitya Sphotas for different perceptions of sound, form, smell...
- Organ of speech - Abivyaktam, manifest.
- Nitya Varnas - Abivyaktam, invoked manifest.
- Aksharam = Na Ksharati, Na Nashyati, Veda is Nitya
- What is proof of eternal Varna's?

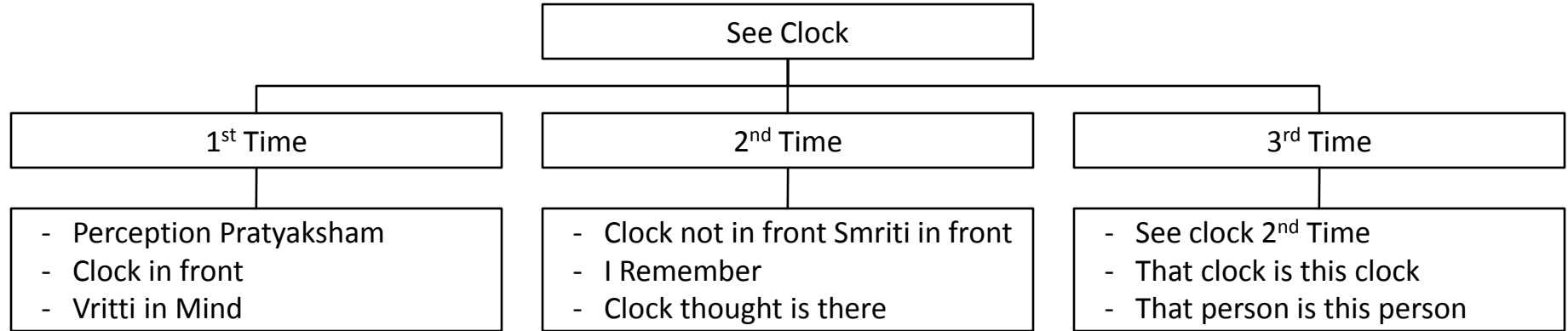
Purva Pakshi :

- Varnas – Rise and fall
- Comes and goes
- If Nityam – Not coming – Going.

How you prove Nityatvam of Varna and Shabda?

Shankara : Law :

- Continuity of object proved by recollection / Recognition of Object.
- Recollection = Pratyabigya – Pramanam for continuity of Anything.



- That is this, That clock is this.

| That Person | This Person |
|---|--|
| <div>- Not Pratyaksham</div> <div>↓</div> <div>Saha</div> | <div>- Pratyaksham</div> <div>- Hair gone, tooth gone</div> <div>↓</div> <div>Ayam</div> <div>- Not Smriti</div> |

Soham :

- Neither Pratyaksha nor Smritihi

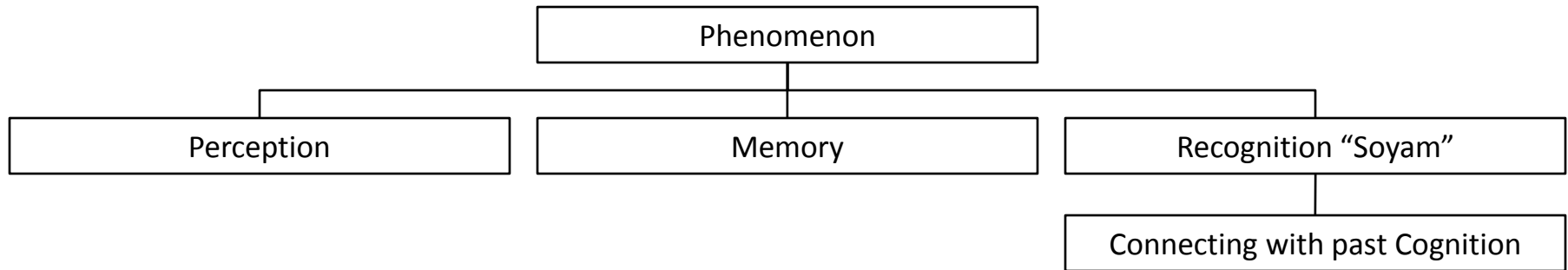
In Pratyaksha :

- Ayam will be there Saha not there.

In Smriti :

- Saha will be there, not Ayam.

| Perception | Memory |
|--|--|
| <ul style="list-style-type: none"> - Not that - But This | <ul style="list-style-type: none"> - Not this |



What does recognition of an object reveal?

- Recognise clock - Connect with past time and connect same clock with present time.

Recognition :

- Connects object of past with object in present.

| New Clock | Old Clock |
|---|--|
| <ul style="list-style-type: none"> - Cognise | <ul style="list-style-type: none"> - Re – Cognise - Re – Seeing clock now which was there in the past. - Connecting past and present through recognition proves continuity of objects from past to present. |

- By connecting, you prove continuity, Recognise college friend after 13 years.
- Existed 13 years ago and exists now, in between don't see - accept friend exists - Didn't see
- Changes did not experience.

| 13 Years Ago | 13 Years Later |
|---------------------|-----------------------|
| Cognition helped me | Recognition helped me |

Conclusion :

- Recognition proves continuity law.

Shankara applies this law :

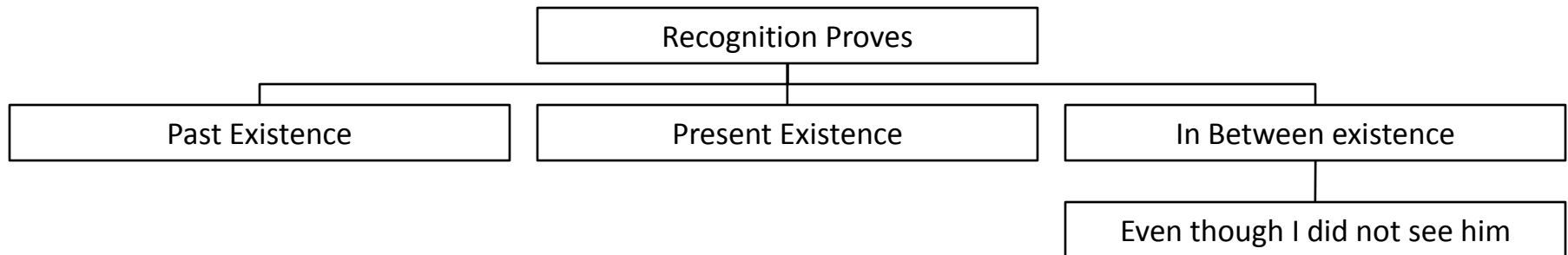
- Words and letters are recognised every time they are uttered - Not cognised but recognised.
- Words and letters recognition proves continuity. In between did not perceive.
- Re - Cognition helps me to accept continuity.

Lecture 112

- 28th Sutra Over
- No violation of validity of Vedas, accepting embodiment of Devas.

| Soyam | Devadatta |
|---|---|
| <ul style="list-style-type: none">- Saha- That- Past- Memory | <ul style="list-style-type: none">- Ayam Devadatta- This Devadatta- Present Devadatta- Perception = Re - Cognition |

- Recognised object is continuously existing, object because it was in the past, and connected to the present.



- Connecting 3 together proves continuous, existence of an object = Pramanam.
- Pratibigyanam Pratyabigya Mana Vastuna Nityatva Pramanam.
- Recognition is proof of continuity of recognised object.
- Words and letters eternal, When words uttered 2nd time, we say it is same word heard before word, alphabet, text, Veda existed.
- Before now and in between also.
- Exists in invisible form. Manifest 'A' - Not created.
- Vag Indriyam of A exists eternally, Manifesting 'A' again.

Validity of Vedas requires following condition :

- Nityasya Shabdasya Nityena Arthena Nityaha Sambandaha.
- Veda Shabda is Nitya is shown in sutra by showing word is born out of Veda Shabda.
- Eternity of Artha shown by saying words do not reveal individual but reveal universal only.
- Individuals may perish, Jati continues, universal continues.
- Embodiment – Indra – Vyakti may perish.
- Embodied Jati universal will not perish.

Incidental Topic :

- What is meaning of Shabda, word = group of letters in order.

Sphuta Vadi :

- Words not Varna Samudaya but Nitya Sphuta.

2 Objections :

A) Varna Samudaya does not exist :

- Because every letter is fleeting sound.
- At no time group of letters exist. Postulate Sphuta.
- Principle - Eternal principle .
 - Word not group of letters as letters are perishable.

b) Alphabets, words, sentences, Vedas, perishable :

- Veda Nityaha Hanihi...

1st :

- Varna Samudaya can't convey meaning.

2nd :

- Varna Samudaya Anityam.

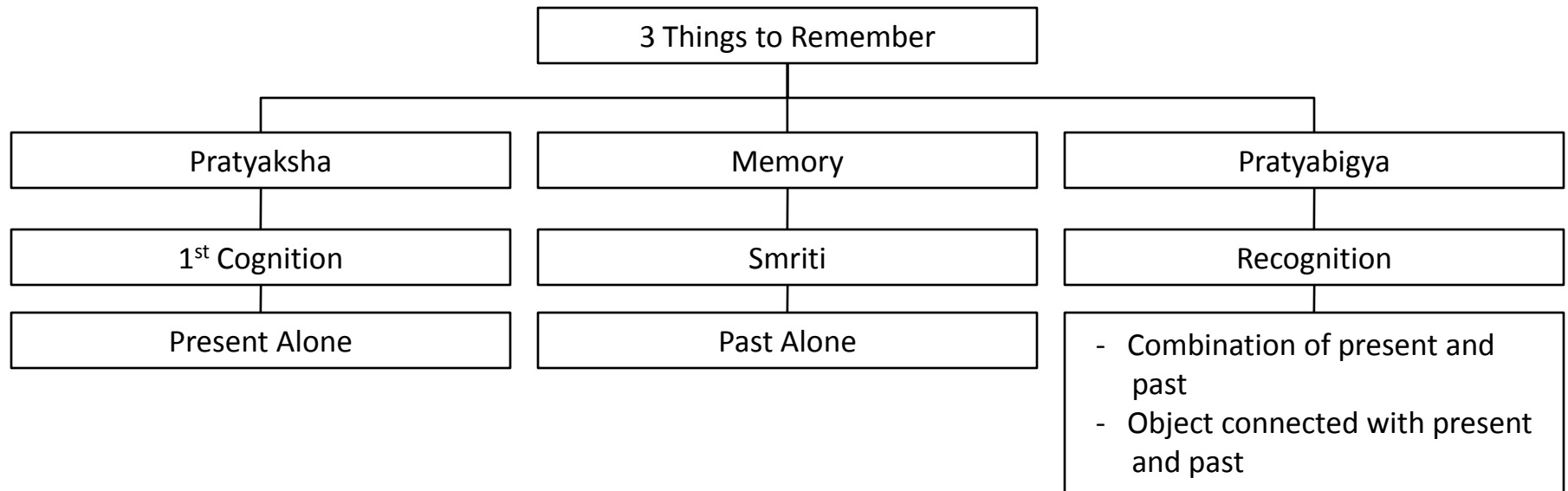
Vyasa :

a) Intellect has synthesising quality - ‘ power ‘.

- ‘Pratya Samarthane Marshini Buddhihi’
- Intellect has power to group, Varna Samuda happens in intellect - No Sphota required.

b) Vedas not Perishable :

- ‘Pratyabigya Pramanam’ to establish eternity of letters.
- Akshara Nityatva Sthapanartham, Pratyabigya Pramanam.



Purva Pakshi :

- Sphuta is Nitya. Sphuta is manifested by utterance of letters.

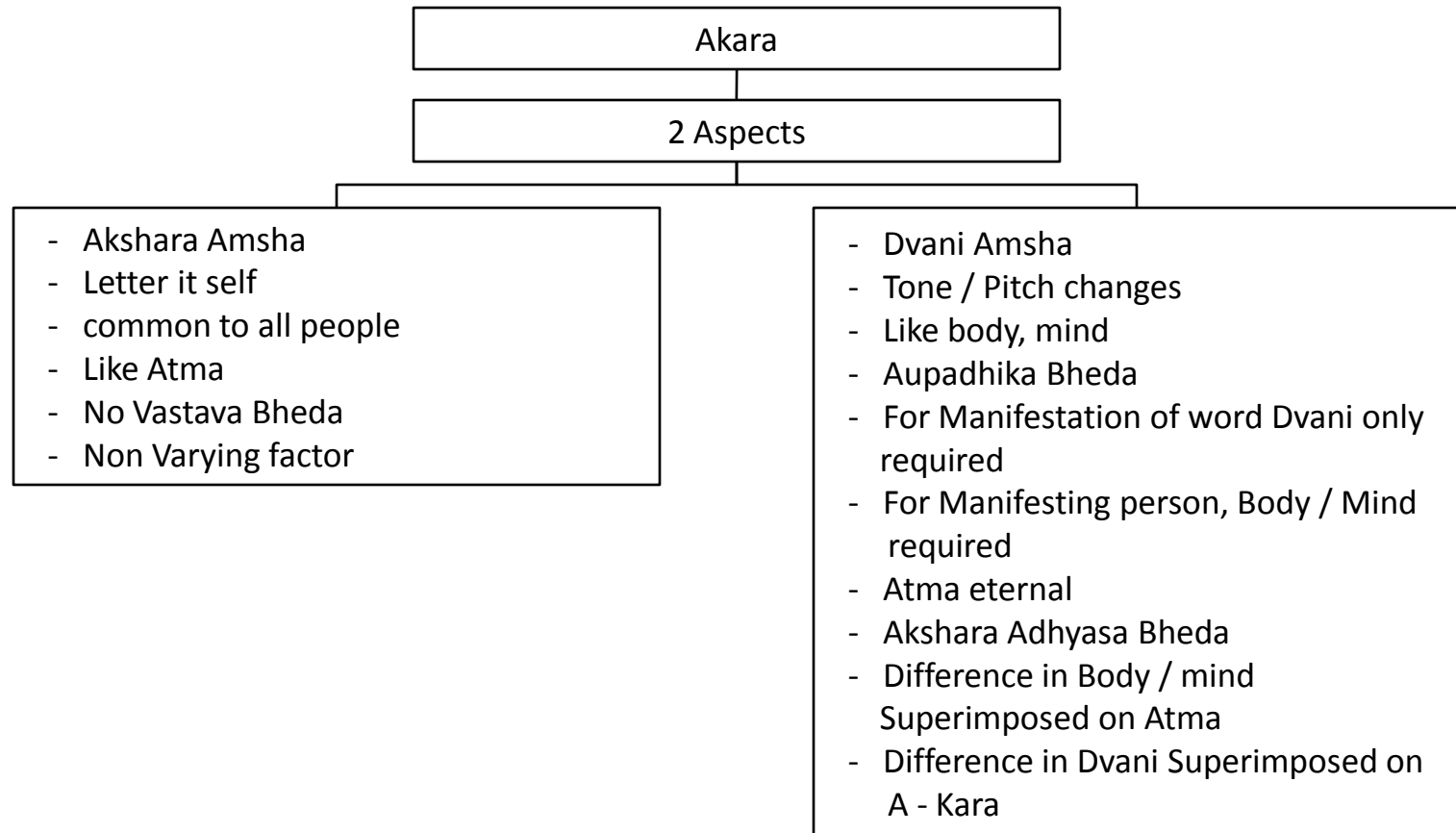
Shankara :

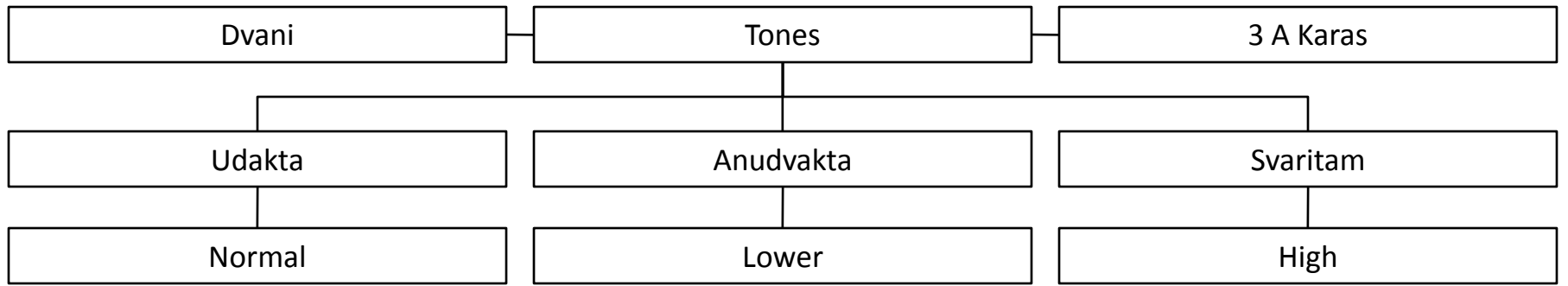
- Our Nitya letters manifested by Vag Indriyam.
- Only one ‘Akara’ – Nityam. Letters called Aksharam.
- When I close mouth, A - Kara - Not destroyed.

- Shabda is property of Akasha in Akasha, eternally all Shabdas are there in Unmanifest form, Unmanifest Moola Shabda called “Omkaara”.
- Not produced but Manifest. Hence Akshara, Shabda, Veda Nitya.

Purva Pakshi :

- Same Akara comes again - Don't accept.
- A Rises - When uttered and dies, when person closes mouth.
- Same Akara not produced again. Akara - Heard differently at different times.
- Low Sruti – Tone – Akara Mandala
- High Sruti – Tone. My son's voice in choir detected.





- Svara Bheda belongs to Dvani. Mouth does not produce letter - Only manifests letter.
- Plurality belongs to Dvani not to letters.
- Aksharasya Nityatvat – Shabdasya Nityatva.
Shabdasya Nityatvat – Vedasya Nityatva.
- Sphota Vada not required for establishing Nityatvam of Veda.
- Meaning of Shabda = Varna Samudaya not Sphota.
- 28 sutra over.

Sutra 29 :

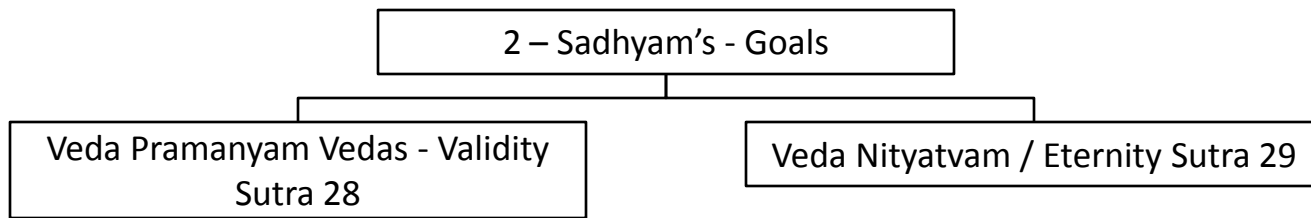
अत एव च नित्यत्वम् ।

Ata eva cha nityatvam

From this very reason also there follows the eternity of the Vedas.[1 – 3 - 29]

General Analysis :

- World born out of Shabda, Ataf Prabavat, Prapanchasya Shabdasya Prabavatvam.
- Veda Pramanam (validity) not Sankyetika Shabda.
- Veda Pramanam (Validity) not invented by human mind.
- Before humans came, Veda Pramanam existed, hence it is eternal. Svataha Pramanam – Valid.



Word Analysis :

- Ataha Eva Shabdasya Nityatvam Cha...

a) Ataha Eva :

- Because of same reason alone.
- 'Ataf Prabavat Eva' since world born of Veda Shabda, since Vedas existed before creation of human beings, individuals.

| Jati | Vyakti |
|--------------------------------------|---|
| - Pot Universal in Mind of Pot maker | - Pot ↓ Individual - Indra, Varuna, Buhu, Buar, Manushya embodiments. |

b) Nityatya Shabdasya :

- Eternity of Veda Shabda

c) Cha :

- Eternity of Veda Shabda also established.

Broad Vision :

- Veidica Shabdas and Arthas – Eternal (Pramanam)
- Laukika Shabdas (Tape Recorder) + Artha – Anityam (Anuvadam)
- Indra / Manushya / Varuna / Concept / Jati
- Shabda – Eternal
- Exists in Bhagawan During Pralayam
- Unmanifest Veda exists in Pralayamas part of Maya
- Indra Jati manifests and Unmanifest
- Maya includes Shabda and Artha in Potential form.
- Not individual Indra – Vyakti
- Vyakti not Eternal, perishable
- Brahmaji creates Indra Vyakti, not Shabda or Shabda Artha.
- Shastra yoni Adikaranam.
- Breathing - Natural to person, Veda breath of creator - Exists in Bhagawan.
- Indra, Varuna have body. Because of body Astitvam, Dakshitatvam, Aprasiddatvam have Adhikara for Vedanta Vichara.

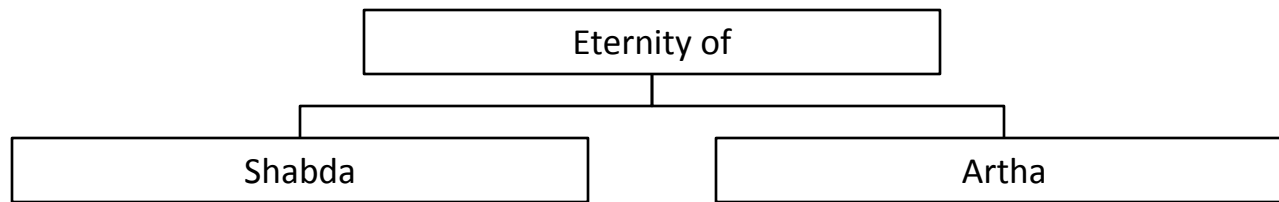
Darshana Srutescha :

Veda Pramanyam requires 2 conditions :

- Nityasya Shabdasya - Shabda should be eternal
- Nityena Arthena Sambanda - Artha should be eternal.

Laukika Shabda :

- Anuvada Rupaha
- Creation of human intellect
- Anitya



How Shankara Establishes eternity of object?

- By Jati Shakti Vada, negating Vyakti Shakti Vada.

Jati Shakti Vada :

- Object of a word is not individual but universal.
- Word man does not reveal particular man but Manness, which is eternal.
- Pot not one individual perishable pot – Potness – Universal, continues when one pot destroyed.
- Word reveals universal, not individual.
- Establishes Nityatvam of object. Here Vyasa establishes Artha Nityatvam through Jati Shakti Vada.
- What Shankara wrote before is from this sutra.

| Universal | Individual |
|---|--|
| <ul style="list-style-type: none"> - Continues to exist - Words valid, meaningful, purposeful - Next generation of pot, Devata continues | <ul style="list-style-type: none"> - Destroyed - In Pralaya Individual pot destroyed |

Universal Definition : (Tarqa)

- Nityam, Enam, Anekanugatam (inherent in every individual – Samanyam)
- Universal is that which is one, eternal, inherent in every individual.
- Manness, Humanness, Tableness, Treeness is Nityam.

Veda Pramanyam Requires condition :

- Nityasya Shabdasya Nityena Arthena Nitya Sambandaha.

How universal if individual destroyed ?

- Universals are there in Pralayam in Unmanifest form in Ishvara – Individuals perish, next generation comes out from Unmanifest - Universal form.
- From Indra Jati, Varna Jati, Manushya Jati, Brahmana, Vaishya, Stree, Purusha Jati, next creation consisting of individuals come out.

Proof :

- Sruti / Yukti/ Anubava
- Every creation is similar only Vyakti Bheda – No Jati Bheda.
- Indran – Similar - Not fresh Jati. Nothing totally destroyed.
- Exists in Unmanifest form. Otherwise it is Asat Karyavada.

Anubava :

- Sleep – Supports continuity of universal.

Sutra 30 :

समाननामरूपत्वात् च आवृत्तावप्यविरोधो
दर्शनात्समृतेश्च ।

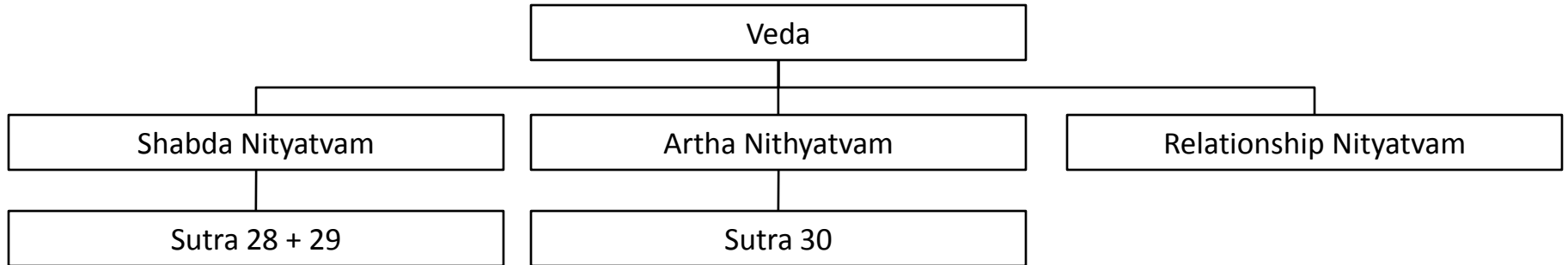
Samananamarupatvat cha avrittavapyavirodho
darsanat smritescha

And on account of the sameness of names and forms in every fresh cycle there is no contradiction (to the eternity of the words of the Vedas) even in the revolving of the world cycles, as is seen from the Sruti and Smriti. [1 – 3 – 30]

- Sutra 28, 29, 30 - Vyasa establishes. No problem w.r.t. validity of Vedas by accepting embodiment of Devatas.

Definition of Veda Pramanyam:

- Nityasya Shabdasya Nityena, Arthena Nityaha Sambandaha



- Objects of words, meaning of words eternal.
- How Vyasa proves eternity of objects? Individuals perish.



- All individuals resolve, Vyakti Nasha, Individuals perish.
- In next creation, individuals come, individual is different but belong to same class – Which is Universal.

| Manushya / Indra Vyakti | Manushya, Indra Jati Bumi, Svarga Jati |
|-------------------------|--|
| - Perishable | <ul style="list-style-type: none"> - Arthavapi Nityatvam - Imperishable - Eternal - Vedic words refer to Universal eternal |

- In every Srishti universals are same but not individual (essence of sutra).

How you know eternity in every Srishti? Pramanam ?

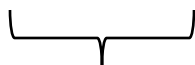
Sruti :

Rig Veda and Mahanarayani Upanishad :

*Surya candramasau dhata yatha Purvam akalpayat I
Divam Ca Rthivim canthariksham atho Svah II*

He recreates the world with the sun, moon, etc., the same way all over again after each Pralaya [10 – 190 – 3]

- Dhata = Creator
- Akalpayat= Created, Yatha Purvam = As in Purva Srishti.
- Creator created sun and moon, as in creation before.
- Sun and Moon differ as individual but not as specie.
- Samana – Nama Rupa



belong to same universal class.

Smriti :

- Mahabhrata Shanti Parva, Yatha Abimaninaha Ateetahe Tulyasthe Samprasathe Riha Deva, Devai Ateetaivaihi Upaihi Namabi Revacha.
- Devatas of current Srishti similar to Devatas of previous Srishti.

Individual Devatas different :

- Belong to Devata specie - Universal, eternal.
- Shastra – Pramanam supports eternity of universal.

Yukti :

- Veidika perform Punya karma for Punya Phalam – Lokas. Desire Brahma, Deva – Loka.
- On what basis they desire because of Sukha Phalam promised.
- Indriya Vishaya Sambanda... by association of sense organs and sense objects, Sukham experienced.
- Because of such pleasures, do more Punyam and accumulate to get future Sukham in present Srishti, next Srishti.
- If Vishayas different, Ramba becomes female donkey - No use – Dukham.
- For dharma Sastra to be valid, creation should be similar, otherwise will be Dukham.

Example :

- Order 2nd Masala Dosa keeping in mind Jati not Vyakti.
- Pleasure experienced, Do Punyam and get same pleasure.
- Creation business will thrive only if it is similar Jati / Specie.

2nd Logic :

- Individuals perish, not total destruction but exist in potential form.
- Human - Devata species go to Unmanifest - Not total destruction.
- Unmanifest – Individual come into manifestation.

Gita :

अव्यक्ताद्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

From the Unmanifested all the manifested proceed at the coming of the “day” ; at the coming of “night” they dissolve verily in that alone, which is called the Unmanifest. [Chapter 8 – Verse 18]

- Jati Nityatvam established.

Anubava :

- Sushupti - Deep sleep state, Shabda and Artha get resolved.
- Words do not exist
Meanings do not exist } Resolved
- Next day, everything comes back into being.
- Shabda – Artha Sambanda continues.
- If Sambanda changed, I will ask for orange and get Sathukudi like Swamiji.

Sambanda = Nityam :

| Individual Sleep | Cosmic Sleep |
|------------------|--------------|
| Layaha | Pra - Layaha |

- Remember Shabda - Artha - Sambanda next day.

Purva Pakshi :

- Next Srishti don't remember, Shabda - Artha - Sambanda, how it continues?
- They are Nityam - Only you forget Amnesia... Memory problem.
- Extraordinary Jivas remember past lives – Shabda – Artha – Sambanda.

Sruti :

- Yo Brahmana Vei Vidati Purvam... between one Srishti and another Srishti, humanity forgets Veda Brahmaji remembers Veda blessed by Bhagawan.
- At beginning of every Srishti, Brahmaji sends Veda to Srishti.

Smriti :

- Yugave Antar...
- Rishis can recollect Vedas belonging to previous Srishti by Tapas, mantra Drashtaha.

- Dot create Veda... We don't create fresh word everyday, yesterdays table - Recollect today.
- End of Yuga, Veda goes to Unmanifest - Potential form.
- blessed by Brahmaji, recollect Shabda, Artha, Sambandaha.
- Pralayam = Cosmic sleep - Nothing destroyed - All in Unmanifest condition.
- Shabda, Artha Sambanda Nityatvam proved by Sruti, Yukti, Anubava.

Word Meaning :

- a) Sarva Nama Rupatvat
- b) Cha
- c) Avrittou
- d) Api
- e) Shabda Aviroadha(from Sutra 28)
- f) Darshanat
- g) Smritehe
- h) Cha
- Shabda = Veda Pramanya, w.r.t. Validity - No contradiction Aviroadha
- Avrittou Api = Even in next cycle of creation, it is eternal.
- Not only there is no contradiction w.r.t. this creation, Shabda, Artha relationship continues during Pralayam – Sleep of lord.

What is Reason?

- Samana Rupatvat...
- Since objects of creation, Nama - Rupas of next creation belong to same universal.
- Indra, Varuna, Bumi, Nana Rupa individuals – Objects belong to same Jati – Universal.
- Individuals Perish - Not universal Jati – Darshanat – As supported by Sruti Vakyam.

शब्द इति चेत् न अतः
प्रभवात्प्रत्यक्षानुमानाभ्याम् ।

Sabda iti chet na atah prabhavat
pratyakshanumanabhyam

If it be said (that a contradiction will result) in respect of the word (we say) no, because (the world) originates from the word, as is known from direct perception (Sruti) and inference (Smriti).[1 – 3 - 28]

- Pratyaksha = Sruti Pramana.
- Normally sensory perception.
- Why here Darshana - Sruti Pramanam

Logic :

- Darshana = Independent Pramanam
- Sruti = Independent Pramanam
- Hence Sruti = Darshana
- Svatantravat = Pratyaksha.

Sruti :

Rig Veda :

Surya candramasau dhata yatha Purvam akalpayat I
Divam Ca Rthivim canthariksham atho Svah II

He recreates the world with the sun, moon, etc., the same way all over again after each Pralaya [10 – 190 – 3]

- Also in Maha Narayana Upanishad.

Smriti : Vyasa :

- Mahabharata – Shanti Parva, Yatha Abiman... No contradiction w.r.t. validity of Vedas in next cycle of creation also.
- Since individual Nama Rupa belong to same Jati only.
- Because of Shabda, Artha, Sambanda Nityatvam, Indra embodiment can be accepted.

- Indra has got right to study Veda.

Devata Adhikaranam :

Sutra 31 :

मध्वादिष्वसम्भवादनधिकारं जैमिनिः ।

Madhavadishvasambhavadanadhikaram Jaiminih

On account of the impossibility (of the gods being qualified) for Madhu Vidya etc., Jaimini (is of opinion that the gods) are not qualified (either for Upasana or for the Brahma Vidya or the knowledge of the Self). [1 – 3 – 31]

Purvamimasa Purva Pakshi :

- Wants to establish Devata do not physically exist.

Vedantin :

- Devatas physically exist.

3 Objections :

1st : Sutra 27:

- Karma Virodha - Refuted

2nd : Sutra 28, 29, 30 :

- Veda Pramana Virodha - Refuted

3rd : Devatas : Not qualified for Karma Khanda

- No right to do Veidika Karma Yoga.

Reason :

- Yaga – Means offering oblation to Devatas.

| Devatas | Manushyas |
|---|--|
| <ul style="list-style-type: none"> - Receiver - Bokta | <ul style="list-style-type: none"> - Givers |

If Devas :

- Karta who is receiver?
- Devatas can't be object and Subject of offering.
- Hence can't do rituals.

Advaitin :

- OK accepts

Purva Pakshi :

- Devas with same reasoning can't do Upasana.
- Hence Karma Khanda irrelevant for Devata.
- Devata - Object of Upasana
- Varuna/ Indra = Upasya Devata

Sandhya Vandanam : Noon :

इमं मे वरुण श्रुधी हवमद्या च मृडय । त्वामवस्युराचके ॥

imam me varuna shrudhi havamadya cha mrdaya, tvamavasyurachake.

O Varuna, please fulfill this prayer of mine and make me happy here and now. I Pray for thy protection.

- Varuna Devata

Morning :

- Surya Devata, object of Upasana. Vedanta also full of Upasanas.
- Siksha - Valli
- Brighu – Valli
- Chandogyo Upanishad - 1 – 5
- Brihadaranyaka Upanishad

Purva Pakshi :

- Vedanta contains Upasana
- Devatas can't do Upasana

Devatas can't study Vedanta. Hence Devatas non Adhikaris.

Vyasa :

Chandogya Upanishad :

असौ वा आदित्यो देवमधु तस्य द्यौरेव
तिरश्चीनवँशोऽन्तरिक्षमपूपो मरीचयः पुत्राः १

Om. Asau Va adityo devamadhu tasya dyaureva
tirascinaavamso'ntariksamapupo maricayah Putrah.

The sun over there is honey to the gods. Heaven is the crossbeam, the mid – region is the beehive, and the rays are the eggs. [3 – 1 – 1]

- Meditate on Aditya Devata, as source of happiness (Madhu Honey) - Sukha Hetuhu.
- Brahma Vidya - Na Devata Vishayam Vidyatvat, Madhu Vidya.
- Brahma Vidya not relevant for Devatas.
- Purva Pakshi – Here Jaimini maharishi – Purva Mimamsaka.
- Entire sutra 31, 32 - 'Question' only - 'Purva Pakshi' only Answer : 33

Word Analysis :

- a) Madhuvadishu
- b) Asambavat
- c) Jaiminihi
- d) Devanam
- e) Anadhikaran Vadati.

- Jaimini asserts, disqualification of Devatas w.r.t. Vedanta, Brahma Vidya.
- Because of incapability to do Upasanas – Like Madhu Vidya Upasana.
- Surya Devata cant do meditation of Surya Devata.
- Object and subject – Can't be one
- Madhu Vidya occurs in Upanishads, hence taken up not Upasana from Karma Khanda.

Madhu - Adhi :

- Adhi refers to Vayu Devata Upasana

Chandogya Upanishad :

वायुर्वाव संवर्गो यदा वा अग्निरुद्वायति वायुमेवाप्येति यदा सूर्योऽस्तमेति वायुमेवाप्येति यदा चन्द्रोऽस्तमेति वायुमेवाप्येति १

Vayurvava Samvargo yada va agnirudvayati vayume vapyeti yada Suryo'stameti Vayumevapyeti Yada candro'stameti vayumevapyeti.

The air swallows everything. When fire is extinguished, it disappears into the air. When the sun sets, it disappears into the air. And when the moon sets, it disappears into the air. [4 – 3 – 1]

- Vayu - Destroyer of everything.
- Devatas are object of meditation.

Sutra 32 :

ज्योतिषि भावाच्च ।

Jyotishi bhavaccha

And (the gods are not qualified for Vidyas) because (the words 'sun, moon' etc., spoken of as gods) are used in the sense of mere spheres of light. [1 – 3 – 32]

Purva Pakshi :

- Purva Mimamsaka
- Devatas have no physical form
- No heaven – No Hell
- Heaven, Hell – Symbolic, mind set, no Devata, Asura, only mind set.

- Purva Mimamsakas - Interpret mythology in form of symbolism - Not dismiss Shastra.
- Devatas exist physically – Vedantin.

Purva Pakshi :

- Aditya Devata = inert sun / Inert source of energy / Symbolised as Devata.
- No Surya Devata at all. Symbolic not factual.
- All Devatas = Jyotishi Bawa luminaries in the sky no sentient Surya Devata. Other than sun, Moon – Nama Rupaha.

Sutra 32 :

ज्योतिषि भावाच्च ।

Jyotishi bhavaccha

And (the gods are not qualified for Vidyas) because (the words 'sun, moon' etc., spoken of as gods) are used in the sense of mere spheres of light. [1 – 3 – 32]

- Devatadhikaranam

Previous Adhikaranam :

- Eligibility of Jiva for Brahman Vidya
- Manushayadhikaranam.
- Devatas Adhikara here for Vedanta, have right to pursue Vedanta.
- Objections raised by Purvamimsaka, 31 + 32 Jaiminis objections.

31 :

- Devatas can't do rituals. If so, oblations to whom?
- Who is receiver of oblation, Sampadaka karaka?
- Devatas Can't be Kartru karakas.
- Devatas - Objects - Receiver not subject.
- Upasanas also called Vidya.
- Knowledge also called Vidya. Since Vedanta involves Upasana - Devatas can't meditate.

32 : Reason : Purva Mimamsa :

- Devatas are luminouries, Natural forces Surya, Chandra, Nakshatra, Agni, Vidyut Vayu, Varuna.
- Achetana Jada Vastu... can't practice knowledge.
- Symbolically seen as living beings. Picturisation = Symbolism = Artha Vada do not take literally.

- Sun can't go to guru and do Namaskara no Avayava... Achetana Vastu can't attain Jnanam.

Word Analysis :

- Devata Shabdanam, Jyotih Bavat Cha - Devatanam Brahma Vidyayam Adhikaraha Nasti.
- Devata Shabdanam, Brahma Vidyayam Devaha Adhikaraha Nasti.

a) Devata Shabdanam :

- Words revealing Devatas, Devata Pratipadhana Shabda.
- Aditya, Chandra, Nakshatra, Agni Padani – Shabda = Word - Not sound.

b) Bavaat :

- Bavaha = Function / Operation Panchami Vibakti.
- Because of operation, function.

c) Jyotishi :

- Shining objects, luminaries.

Mundak Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih I
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati II 10 II

There the sun does not shine, nor the moon nor the stars; these lightning's also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

- Common factor = inert Luminary.
- Jyotishi = Vishaya Saptami in the field of inert Luminaries.
- Because of operation of words. Revealing Devatas in the field of inert luminaries.

Hetu :

- Since words – Sun / Moon... Illumine inert luminaries.

d) Cha :

- Also – Conclusion
- Previous Sutra = Madvadishu – Asambavat Bavat cha.

e) Devatanam Brahma Vidyayam Adhikaraha Nasti :

- For Devas – No Adhikaraha – Eligibility to pursue Brahma Vidya.

Sutra 33 :

भावं तु बादरायणोऽस्ति हि ।

Bhavam tu Baadarayano'sti hi

But Baadarayana, on the other hand (maintains) the existence (of qualification on the part of the gods for Brahma Vidya); for there are (passages indicative of that; body, desires etc., which qualify one for such knowledge do exist in the case of the gods). [1 – 3 – 33]

General Analysis :

- Siddantin – Answer To Sutra 31 + 32
- Vyasas Answer – Simple - No detail.

Vyasa Asserts :

- What you say is not correct.
- There is enough evidence, Vedic support for my conclusion.

Shankara Elaborates :

- 2 Sruti Vakyam.

a) Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तन्मत्तमभवत्, तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीणाम्, तथा मनुष्याणाम्, तद्धैतन्पश्यन्नृषिर्वाग्देव प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति, अथ योज्या देवतामुपास्ते, अन्योऽप्यवन्त्योऽहमस्मीति, न स वेद, यथा पशुरेव स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति, एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किम् बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsit, tad ātmānam evāvet, aham brahmāsmīti: tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata, sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti, tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idaṁ sarvam bhavati; tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣāṁ sa bhavati. atha yo anyāṁ devatām upāste, anyo'sau anyo' ham asmīti, na sa veda; yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam bhuñjyuh, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv ādīyamāne'priyam bhavati, kiṁ u bahuṣu? tasmād eṣāṁ tan na priyam yad etan manuṣyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

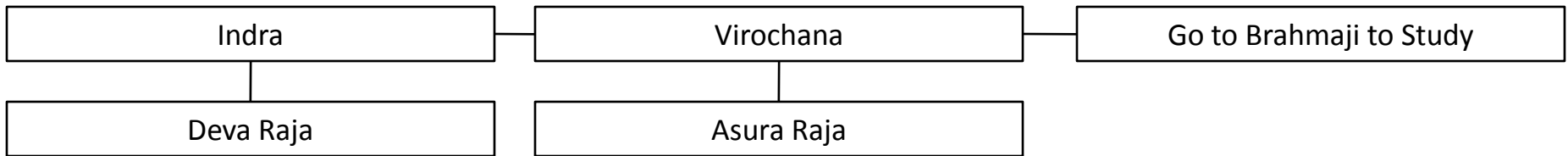
- Whoever gets self knowledge, will become Brahman.
- Whether he is Deva, Manushya, Rishi Yaha Yaha Devanam Madhye – Niradharana Sashti.
- Brahman Kandiki, Brahman Agre Asi...
- Therefore Devas eligible.

b) Chandogyo Upanishad :

तद्धोभये देवासुरा अनुबुबुधिरे ते होचुर्हन्त तमात्मानम
 न्विच्छामो यमात्मा- नमन्विष्य सर्वाँश्च लोकानाप्नोति
 सर्वाँश्च कामानितीन्द्रो हैव देवानामभिप्र- वव्राज
 विरोचनोऽसुराणां तौ हासंविदानावेव समित्पाणी
 प्रजापतिसकाश- माजग्मतुः २

Taddhobhaye DevasuraAnububudhire Te hocurhanta
 TamatmanamanVicchamo Yamatmanaman Visya Sarvamsca
 Lokanapnoti Sarvamsca Kamanitindro haiva deva namabhipravavraja
 Virocano'suranam tau hasamvidanaveva Samitpani
 Prajapatiskasamajagmatuh.

Both the gods and the demons came to know from people what Prajapati had said. They said, 'We shall search for that self, by knowing which we can attain all the worlds and whatever things we desire.' with this object in view, Indra among the gods and Virocana among the demons went to Prajapati, carrying fuel in their hands. But they did not let each other know their plans. [8 – 7 – 2]



- Avasta Traya Viveka Dwara Indra gains Jnanam.

c) Keno Upanishad :

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान्स
 ह्येनन्नेदिष्ठं पस्पर्श
 स ह्येनत्प्रथमो विदांचकार ब्रह्मेति ३

***Tasmad va Indro-'titaram-ivanyan Devan
 Sa hyenan-nedistham pasparsa
 sa hyenat prathamo vidancakara Brahmeti***

And therefore, indeed, Indra excels other Gods; for he approached the Spirit nearest and he was the first to know him as Brahman. [Chapter 4 - Verse 3]

- Indra – Got Sakshat Jnanam from Umadevi.
- Other Devatas got from Indra.

Word Analysis :

- Badarayane Tu Devatanam Adhikarasya, Bavam Manyate.
- Hi Adhikara Karanam Asti.

a) Badarayana :

- Siddanti, Vyasacharya

Purva Pakshi :

- Jaimini Rishi, Badaram Ayanam Asya.
- In Badari Vanam he did tapas. Brahma sutra also called – Badarayana Sutra.

b) Tu :

- However

Purva Pakshi :

- Vyarthaka Tu
- Purva Pakshi Nirasarthaha

c) Manyate :

- However Vyasa accepts.

d)

| Bavam | Adhikarasya |
|--|---|
| <ul style="list-style-type: none">- Existence- Satta- Astitvam | <ul style="list-style-type: none">- Eligibility |

Bavam in last Sutra :

- Operation Existence of eligibility is right like huma rights, animal rights, Devata rights in pursuit of Brahma Vidya (from previous sutra).

d) Hi :

- Accepts eligibility because.
- Adhikaraha Karanam Asti.
- There is Vedic support, evidence. Brihadaranyaka Upanishad, Keno Upanishad, Chandogya Upanishad.

Shankara :

- Gives more evidence.

1st:

- Devatas have eligibility to study Vedanta.

2nd

- Devatas have embodiment which gives them eligibility. Devatas can go to guru and study.

| 1 st | 2 nd |
|-------------------------|-----------------|
| Purva Pakshi Refutation | Evidence |

Purva Pakshi :

- 2 Sutras – 31 + 31

31 : Purva Pakshi : Vedanta consist of

- Upasana Rupa Vidya
- Madhu Vidya / Samvarga Vidya / Panchagni Vidya
- Devatas can't do Upasana - Subject, Object can't be Same

Shankara :

- Drop Upasana Vidya
- Partial Ineligibility acceptable, not total ineligibility

- Jnana Vidya
- Study Brahmanda Valli
- Chapter 8 – Prajapati Vidya

- Drop Siksha, Brighu Valli
- In Karma Khanda, all Varnas, Ashramas not eligible for all rituals.
- Some rituals only for Brahmana, Vaishya, Kshatriyas, Brahmachari, Grihasta.
- Varna Bheda, Ashrama Bheda is there in Karma Khanda.
- Yatha Adhikara Anushtanam.

- Who ever is eligible for which ever Sadhana, let him follow.

Gita :

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३-३५ ॥

Better is one's own duty, though devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear (is productive of positive danger). [Chapter 3 – Verse 35]

| Manushya | Devatas |
|----------------------------|--|
| - Upasana and Brahma Vidya | - Only Brahma Vidya - No Karma, Upasana |

32 :

- All Devata words are only inert natural forces.

Modern Students :

- Don't accept heaven, hell.

| Heaven | Hell |
|---|--|
| - When everything fine - Pandavas (Noble thoughts) | - When everything wrong - Kauravas (Ignoble thoughts) |

- Symbolism – ok - As additional meaning.
- Not for literal meaning, substitution, then validity lost.

| Advaitin | Purvamimamsakas |
|--|--|
| - Accepts Svarga, Naraka Lokas - Take Shastriya Artha - Scriptural Meaning - Aditya = Adhishtana Devata. - Intelligent principle behind solar disc - Chetana Tatvam Behind Surya Shariram | - Artha Vada heaven, hell - Symbolic - No Surya Devata - Can't gain self knowledge - Take Laukika Artha - Common meaning – Aditya = Inert sun |

- Visible Sun = Body of Surya Devata.
- My body - inert – also - but behind body , Chetana Tatvam – Intelligent Jiva.
- Chetana Jiva goes away and body is burnt.

Sandhya Vandanam :

- Sun rises seeing world
- Sun = Solar Devata.
- Seeing, Never possible for inert sun.
- Behind Achetana Shariram, there is Chetana Jiva
- Behind Surya Mandala, there is Surya Devata
- Behind Chandra Mandala / Devata
- Behind Nakshatra Mandala / Devata.
- Praying not to inert Prithvi / Vayu / Agni but Devata behind their Shariram Devata speaking... Chetanatvam.
- Aditya Upagame - Sun approached.

Purva Pakshi :

- Achetana Jyotishi Bavaat

Siddantin :

- Chetana Devatasu Bavan.
- Entire creation = Chetanam, worship = Pancha Butas.
- Before bath – Varuna Devata, Worshipping - Not inert, Water doesn't listen to prayer.
- Vedic prayers for Adhishtana Devatas behind.
- Devatas have Adhikaraha.

Purva Pakshi :

- Negation over. Devatas have embodiment. Indirect evidence to say can gain knowledge.
- Purvamimamsa – No body, No person - Called Indira, Varuna.
- Only Shabda Svarupa – No Artha Svarupa.
- Normally Shabda – Artha – Together, Vag + Artham – No Corresponding object.

- Last sutra of Adhikaranam
- Devata Adhikaranam
- Devatas have eligibility for Vedanta.

a) Direct Evidence :

Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुध्यत स एव तदभवत्,
तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन् नृषिर्वाग्देवः प्रतिपेदे,
अहम् मनुर्भवः सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति, तस्य ह न देवाश्चनाभूत्या ईशते,
आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते,
अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवम् स देवानाम् ।
यथा ह वै बहवः पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान्
भुङ्क्ति; एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किञ्च बहुषु? तस्मादेषाम् तन्न
प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti:
tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,
sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan
ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti,
tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idam sarvam bhavati;
tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣām sa bhavati.
atha yo anyām devatām upāste, anyo'sau anyo' ham asmīti, na sa veda;
yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam
bhuñjyuh, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv
ādīyamāne'priyam bhavati, kiṁ u bahuṣu? tasmād eṣām tan na priyam
yad etan manuṣyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- Whoever gets knowledge gets liberated whether Jivas, Manushyas, Devatas.
- Devatas embodied, have Samsara, attain Moksha.

b) Scriptures describe form of Devata :

- Puranas, Itihasa, Mahabharata, Bhagawata Purana.
- Vajra Hastaha Purandara, holding Vajra - Yudha - Must be sentient.

Purva Pakshi :

- I am also aware of Vedic statement not facts.

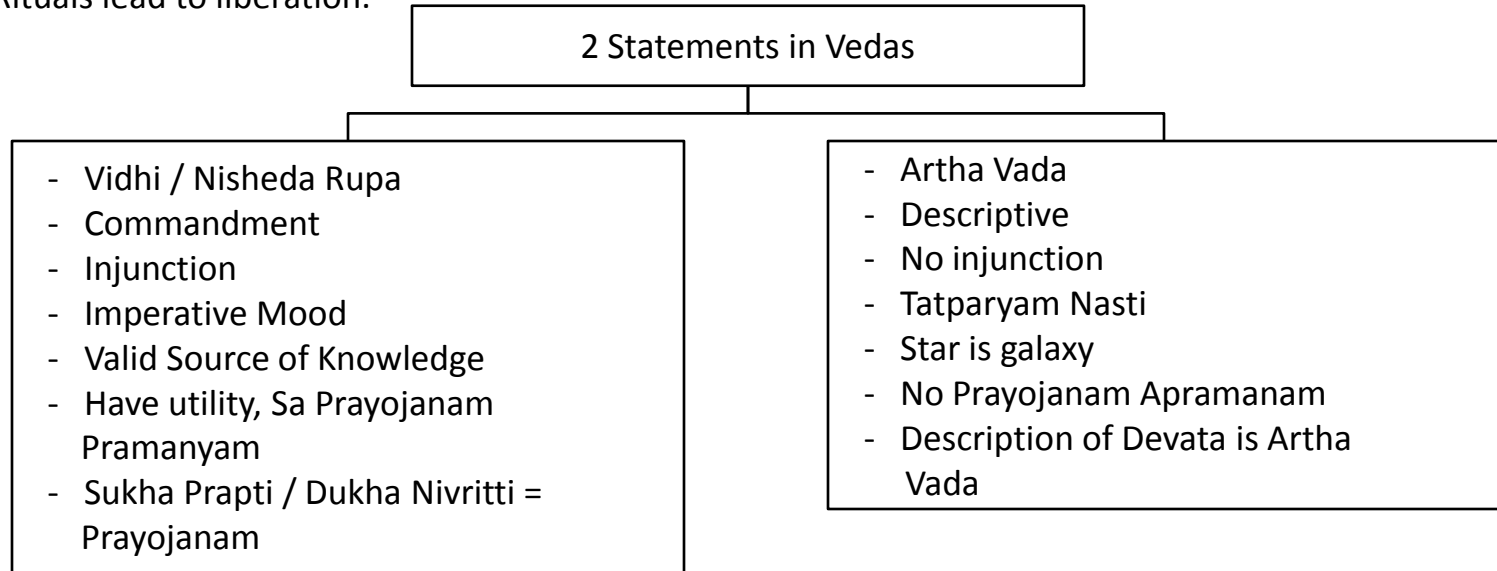
Purva Mimamsa - Samanvaya Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat

But that (Brahman is to be known only from the Scriptures and not independently by any other means is established), because it is the main purpose (of all Vedantic texts). [1 – 1 – 4]

- Basic views of Purva Mimamsa.
- Emphasis on rituals - 1st part of Veda does not accept philosophical position.
- Rituals lead to liberation.



- Amanasya Kriyatatvat, Anarthakyam... Vidhi in Sutra 4.

Brihadaranyaka Upanishad :

- 1st Chapter - 3rd Section – Introduction.
- Studied Pramanam analysis.

Siddhantini :

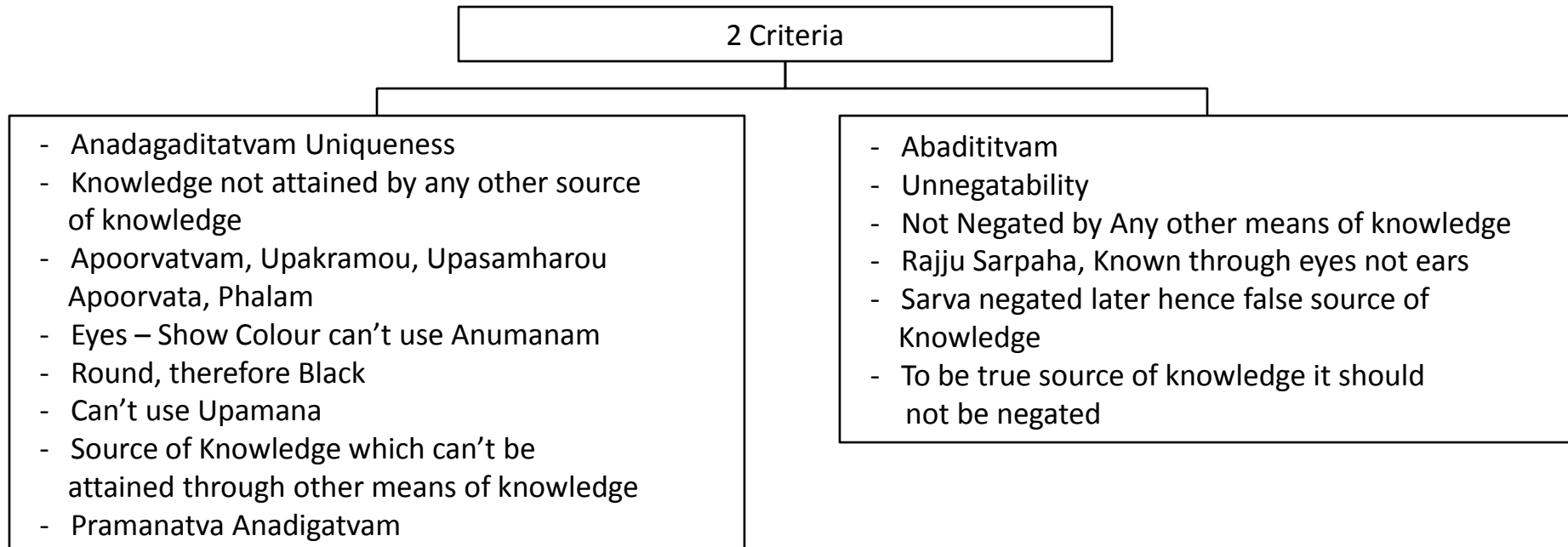
- Statement of description can also be valid source of knowledge.
- Utility not criteria for source of knowledge.
- Eyes reveal star in sky, Perception – fact, Eyes – valid means of knowledge.
- Don't negate piece of knowledge.
- Bald man - Sees comb - Not useful - Still valid means of knowledge.

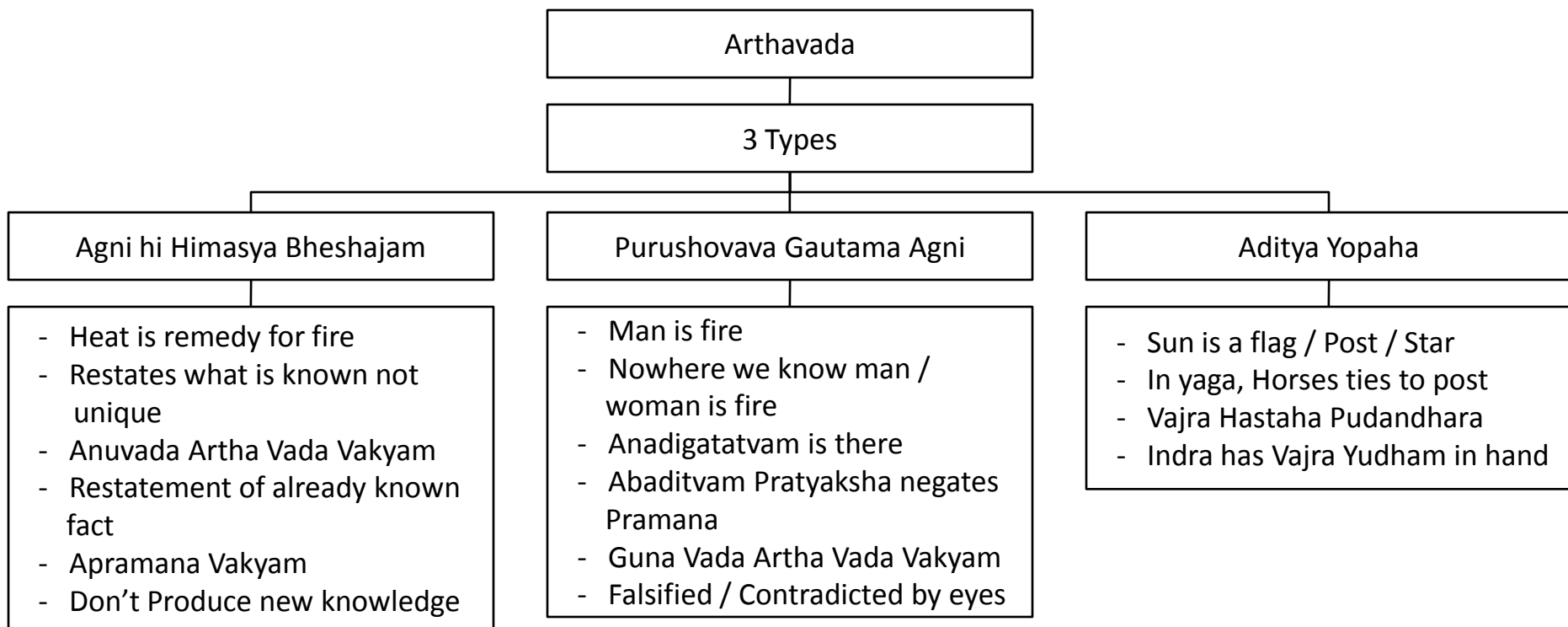
Can't say :

- Eyes reveal false thing, Arthavada Apramana - not criterion.

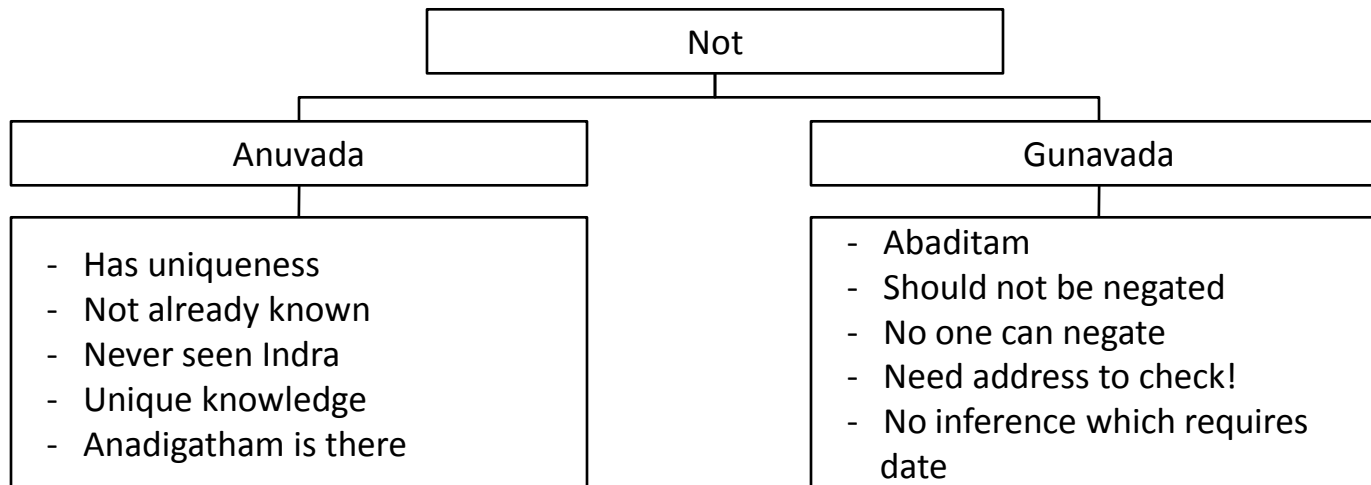
How you know source is right knowledge?

- Not erroneous, false - what is validity for Pramanam?
- 2 criteria for validity of any source of knowledge.





- Vajra Yudham in Hand.



- It is not Anuvada or Gunavada but Butartha Vada.

Fulfils 2 conditions :

- Reveals something unique and not Negatable then accept as Pramanam.
- Butartha Vada – Valid Anadigatha, Abadita Bava = Pramanam.
- Statements give uniqueness and Un falsified knowledge = Valid source of knowledge.

Purva Mimamsa :

- Artha Vada, Not Pramanam.

Vedantin :

- All Anuvadas and Gunavadas Apramanam.
- Butartha Vakya Pramanam. Description of Devatas, body, hands, Butartha Vakyam = Pramanam.

Brihadaranyaka Upanishad :

- 3rd Brahmana – Introduction – Elaborated.

Mantra :

- Virodhe Guna Vasayad Anuvado Va Dharane.
- Butarta Vada Tat Dharanath - Artha Vada Triya Sprila.
- If falsified it is Guna Vada. If restatement it is Anuvada.
- If it is neither Guna / Anu Vada it is Artha Vada – Pramanam.

6 Arguments:

1) Purva Mimamsaka has to accept body for Devatas because, it is Buta Artha Vada – Pramanam.

2) Vedic Injunction :

- Yasyai Devata vai Havir Titansyat.
- Tam Dyayat Vasat Karishnan - Before offering oblations, one should meditate upon Devata who is to receive them.
- Indra
Prajapati
Brihaspati } Svaha
- If Devatas only words and no form, how to meditate.
- Dhyanam requires form

Vishnu Sahasranamam Stotram :

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यम्
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥

Shaanta-Aakaaram Bhujaga-Shayanam Padma-Naabham Sura-Iisham
Vishva-Aadhaaram Gagana-Sadrsham Megha-Varnna Shubha-Anggam |
Lakssmii-Kaantam Kamala-Nayanam Yogibhir-Dhyaana-Gamyam
Vande Vissnum Bhava-Bhaya-Haram Sarva-Loka-Eka-Naatham ||

(Salutations to Sri Vishnu) Who has a Serene Appearance, Who Rests on a Serpent (Adishesha), Who has a Lotus on His Navel and Who is the Lord of the Devas, Who Sustains the Universe, Who is Boundless and Infinite like the Sky, Whose Colour is like the Cloud (Bluish) and Who has a Beautiful and Auspicious Body, Who is the Husband of Devi Lakshmi, Whose Eyes are like Lotus and Who is Attainable to the Yogis by Meditation, Salutations to That Vishnu Who Removes the Fear of Worldly Existence and Who is the Lord of All the Lokas.

- Lord is Prasannam, Pithambaram, not sound.
- Injunctions of meditation on Devatas, meaningless if Devatas have no form.

3) Yogis Rishis perceived Devatas by ESP, Accepted in Shastra.

- Yogi Pratyaksha Pramanam in Svetasvatara Upanishad :
- Seen Devatas and talked.

4) Yoga Sutra :

स्वाध्यायाद् इष्टदेवतासंप्रयोगः ॥ ४४ ॥

svadhyayad ishtadevatasanprayogah

By repetition of the Mantram comes the Realisation of the intended deity. [Chapter 2 – Verse 44]

- If person does Parayanam of any Ishta Devata, that person will have contact with Ishta Devata.
- Can talk to them. (5) Indra / Agni Samvada in Keno.
- Thyagraja - Chanted 96 Crore times 'Rama'

5) Krama Mukti valid only if Devatas can attain knowledge.

- Devatas must have capacity to know to take class from Brahmaji.

6) Chitra Kara Prashasti, Loka Prashasti :

- Ravi Varma, Kundai Raju, Painters – Painted Devatas with form.

7) Worldly Experience :

- Every word has Artha. Shabda Artha Bheda is common experience.

Table :

- Object and Atma different

Indra :

- Only Shabda cant be there.
- Therefore 7 Arguments show, Devatas have body, can study Vedanta. Academic exercise not for my Moksha.

Sutra 33 : Devadhi Adikaranam :

भावं तु बादरायणोऽस्ति हि ।

Bhavam tu Baadarayano'sti hi

But Baadarayana, on the other hand (maintains) the existence (of qualification on the part of the gods for Brahma Vidya); for there are (passages indicative of that; body, desires etc., which qualify one for such knowledge do exist in the case of the gods). [1 – 3 – 33]

- Have right to study Vedanta, attain Jnanam and attain liberation.

Summary :**1) Vishaya :**

- Devatas, celestial beings.

2) Samshaya :

- Devata Brahma Vidya Adhikara, Asti / Nasti have Right / No right.

3) Purva Pakshi :

- Devatas have no right.
- No body, Mind, sense organs
- Devata exist as sound - Shabda Svarupa Matrena Asti no Indra, Varuna.
- Devatas don't bless, don't exist.
- Blessing because of Karmas, Rituals no intervention of Devatas.
- Laws governing rituals give persons desires fulfilment, No intelligent Devata.
- Creation / Laws / Rituals / Produces like ATM robots - Give cash on pressing button.
- Vighraha Atma - Embodiment nasti,

4) Siddantin :

- Devata have right for Brahma Vidya.
- Have embodiment as proved in scriptures.
- Not known by perception or inference but by Shastra Pramana.

Supporting Proof :

- Every Nama should have Nami(object)
- As experienced in world, Indra has corresponding Artha Shabda, Artha Bheda Asti.

5) Sangatihi :

- Connection exists between this and previous sutra.
- Manushyas have right – Last Sutra
- Devatas have right – This Sutra.

हृद्यपेक्षया तु मनुष्याधिकारत्वात् ।

Hridyapekshaya tu manushyadhikaratvat

That person, of the size of a thumb, is like flame without smoke, Lord of the past and future. He alone is even today, and will be verily tomorrow. This is verily That. [1 – 3 - 25]

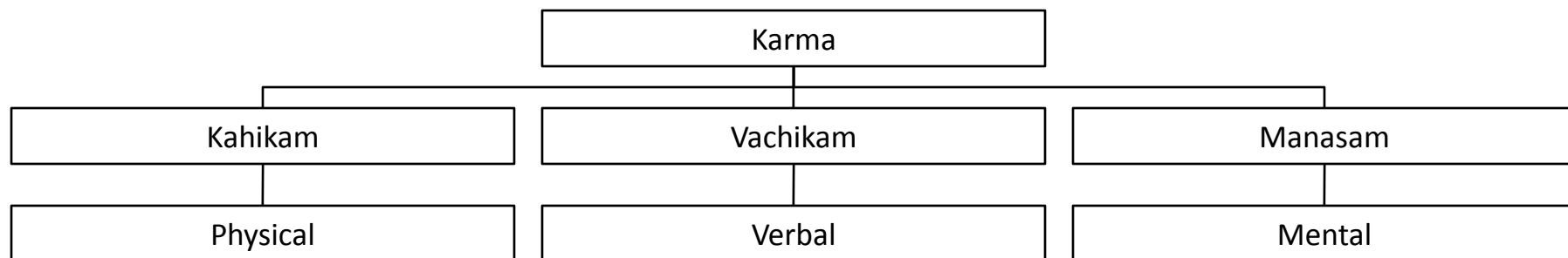
- Pramita Adhikaranam
- Prasanga Vashat – Digression 8th / 9th Adhikara.

शुगस्य तदनादरश्रवणात्
तदाद्रवणात् सूच्यते हि ।

Sugasya tadanadarasravanat
tadadravanat suchyate hi

(King Janasruti) was in grief on hearing some contemptuous words used about him by the sage in the form of a swan; owing to his approaching Raikva, overwhelming with that grief, Raikva called him Sudra; for it (the grief) is pointed at by Raikva.[1 – 3 - 34]

- Apashudradhi Adhikaranam 5 Sutras – Sutra 34 - 38

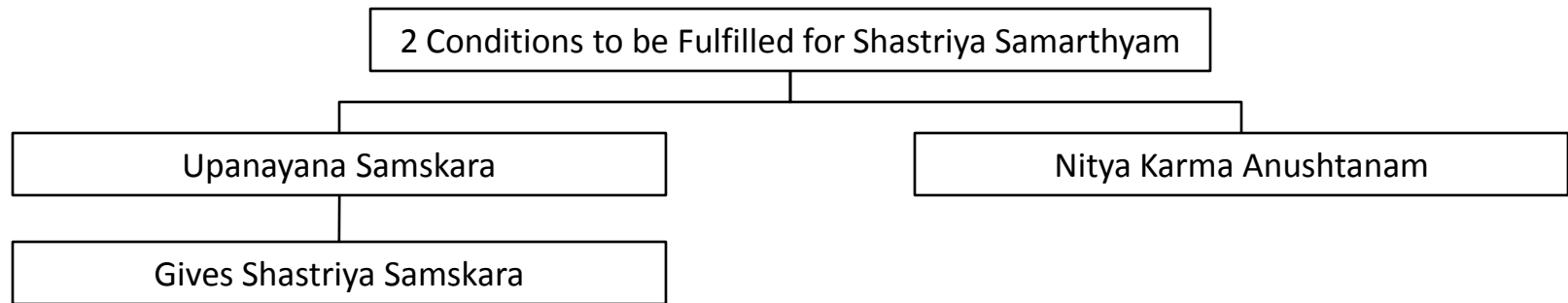


Who should do these karmas?

- Some have Samarthyam - Competence to do karma.
- Conditions – Shastriya Samarthyam for Shastric activities, gives competence to do karma.
- Agnihotram - only for Grihastas - Not Sanyasi / Brahmachari.

| Laukika Karma | Shastriya Karma |
|--|---|
| <ul style="list-style-type: none"> - Laukika Samarthyam Competence required { Money, Desire, Body } { Knowledge of Mantras } Qualifications / Conditions | <ul style="list-style-type: none"> - Need Shastriya and Laukika Samarthyam |

- Agni Aadanam - Preparatory ritual after marriage.
- Aahita Agni - Title given to me
- Veda Adyayanam - Chanting of Vedas = Svadyaya
- Veda Vichara / Mimamsa - Bashyam study Purva and Anta
- Veda Karma Anushtanam
- Shastriya Samarthyam, scripture based competence.
- Artitvam / Dakshatvam = Laukikam.
- Apiryudatatvam = Previous Adhikaranam
= Shastriya Samartatyam



- One who fulfils both is Smaskruta Manushya
- Qualified human being = Dvija = If not both conditions, Asamskrutam.
- Shudra = Upanayana Samskara Rahita
= Asamskruta Manushya
- Lacking Shastriya Samarthyam, Suppose person does not perform Karmas,
- Dvija Banduhu Nam Ke Vaaste / Fake / Nominally Dvija = Asamskruta Manushya,
Lacks Shastriya Samarthyam(Competence).

| Shudra | Dvija |
|--------------------|----------------------------|
| Missing Upanayanam | Bandunu without Anushtanam |

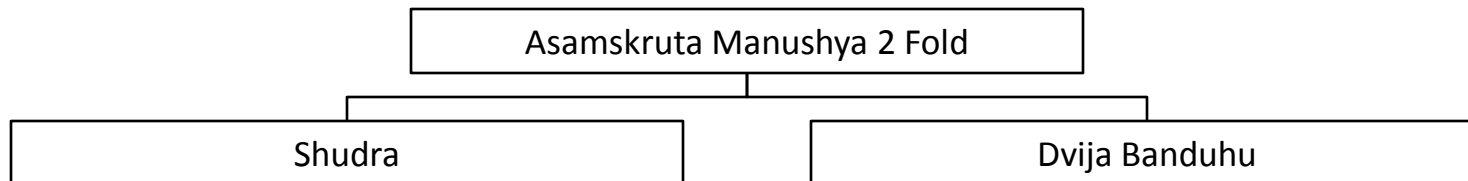
- Both don't have right for Veda Parayanam, Vichara, Anushtanam, Unqualified for 3.
- We make division w.r.t. Manushyas only not Rishi, Rishi Patnis (Not Manushya category), Devatas.

Brihadaranyaka Upanishad :

- If Devatas get knowledge they will get liberation.
- If Manushyas get knowledge they will get liberation
- If Rishis get knowledge they will get liberation
- If Rishipatnis get knowledge they will get liberation.
- Vasishta / Vyasa / Devas / Gargi / Maitreyi / Samskruta by virtue of being Rishis.
- Srouta Sadhanani / Veidica Sadanana = 3 (Parayanam + Vichara + Anushtanam)
- Rule applies for Samskruta Manushya not for Smartha Sadhanani, non Vedic scriptures discipline.
- Puranas, Itihasa, Adhyayanam, Parayanam like Gita chanting, Sahasranama chanting.
- All human can follow Smartha Karmani – Study and Performance of Non - Vedic scriptures get Chitta Shudhi, Jnanam, Moksha.
- Like without visa, visit all cities in India.

Topic :

- Apa Shudra Adhikaranam.
- Apa Shruta Manushyas can follow Smartha Sadhanani.



- Asamskruta Manushya Adhikaranam, Here deals with Shudra.
- Human without Sastriya competence for Srouta Sadhanani.

Apa :

- Asamskruta
- Unqualified
- Without qualification for using Vedic Sadanas.

Subject :

Chandogyo Upanishad :

तमु ह परः प्रत्युवाचाह हरेत्वा शूद्र तवैव सह
गोभिरस्त्विति तदुह पुनरेव जानश्रुतिः पौत्रायणः
सहस्रं गवां निष्कमश्चतरीरथं दुहितरं तदादाय
प्रतिच- क्रमे ३

Tamu ha Parah Pratyuvacaha haretva Sudra Tavaiva
Saha gobhirastviti Tadu ha Punareva Janasrutih
Pautrayanah Sahasram gavam niskamasvatariratham
Duhitaram Tadadaya Praticakrame II

Raikva said to him, 'You Sudra, the necklace and chariot along with the cows – lot all these be yours.' Janasruti left and then again came back – this time with one thousand cows, a gold necklace, a chariot drawn by mules, and his own daughter. [4 – 2 – 3]

- Chapter 4 – Section 1, 2, 3, Discusses Samvarga Vidya(Vayu Devata Vidya)

| Raikwa | King Sishya |
|--------|-------------------|
| Guru | Jawa Sruti Sishya |

- Has done noble karmas, Daanam, acquires Punyam. Story like Vajasravas – Nachiketa – Yama raja.
- Has Brahma Varchas Tejas, Devata - Rishi with Siddhi.
- Hamsa bird - flying low - told by 2nd bird.
- May be caught by Tejas of Jana Sruti. Glorifies Janusruti, Dakshyati – Burnt.

1st Bird :

- Not as great as Raikwa.
- Jana Sruti gets humiliated to hear this.

Raikwa :

- Great Upasaka, Phalam higher.

King :

- Gets Punyam through Annadanam.

9th Adhikaranam – Apashudradhikaranam – Sutra 34 : 5 Sutras

शुगस्य तदनादरश्रवणात्
तदाद्रवणात् सूच्यते हि ।

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Who is qualified from Srouta / Smarta Karmas Sadhanani?

| Srouta | Smarta Sadhanani |
|---|--|
| <ul style="list-style-type: none"> - Vedic Chanting, Enquiry, rituals ↓ - Special Eligibility / Samskruta Manushya | <ul style="list-style-type: none"> - Secondary Scriptures based disciplines - All qualified - Non Vedic - Purify Mind, get self knowledge, gets Moksha - Universally Accessible |

Special Eligibility / Samskruta Manushya

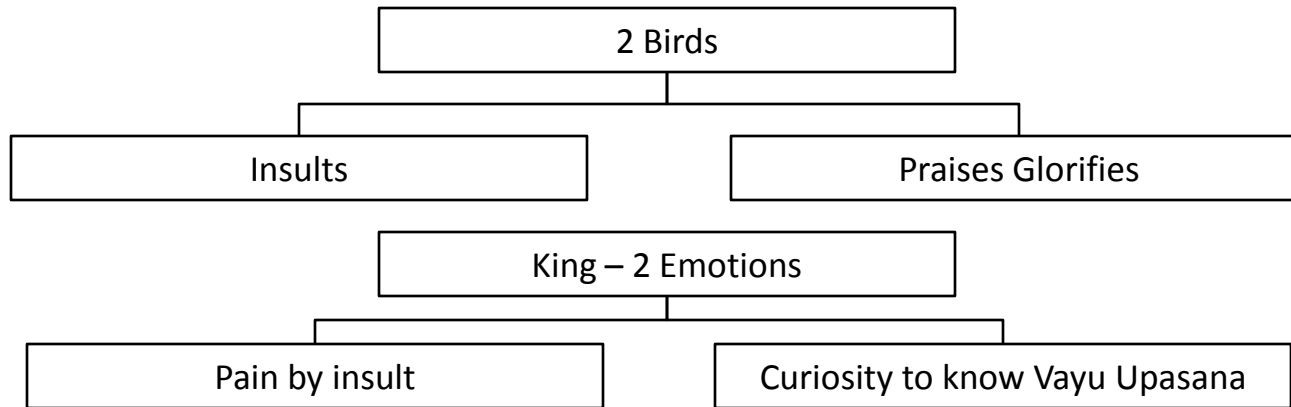
- Upanayana
- If it is Lacked, called Shudra

- Nityakarma Anushtanam
- Dvija
- If Lacked called Dvija Banduhu

- Shudra and Dvija Banduhu
= Asamskruta Manushya
- Have no accessibility to Srouta Sadhanani.

Chandogyo Upanishad :

- Chapter 4 - Section 1, 2, 3
- King – Jana Sruti Sitting on terrace



- To check sincerity and earnestness of disciple, for Samvarga Vidya.
- Guru asks for Dakshina of daughter in marriage

Chandogyo Upanishad :

तमु ह परः प्रत्युवाचाह हरेत्वा शूद्र तवैव सह
गोभिरस्त्विति तदुह पुनरेव जानश्रुतिः पौत्रायणः
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Statement :

Raikwa addresses Janu Sruti as :

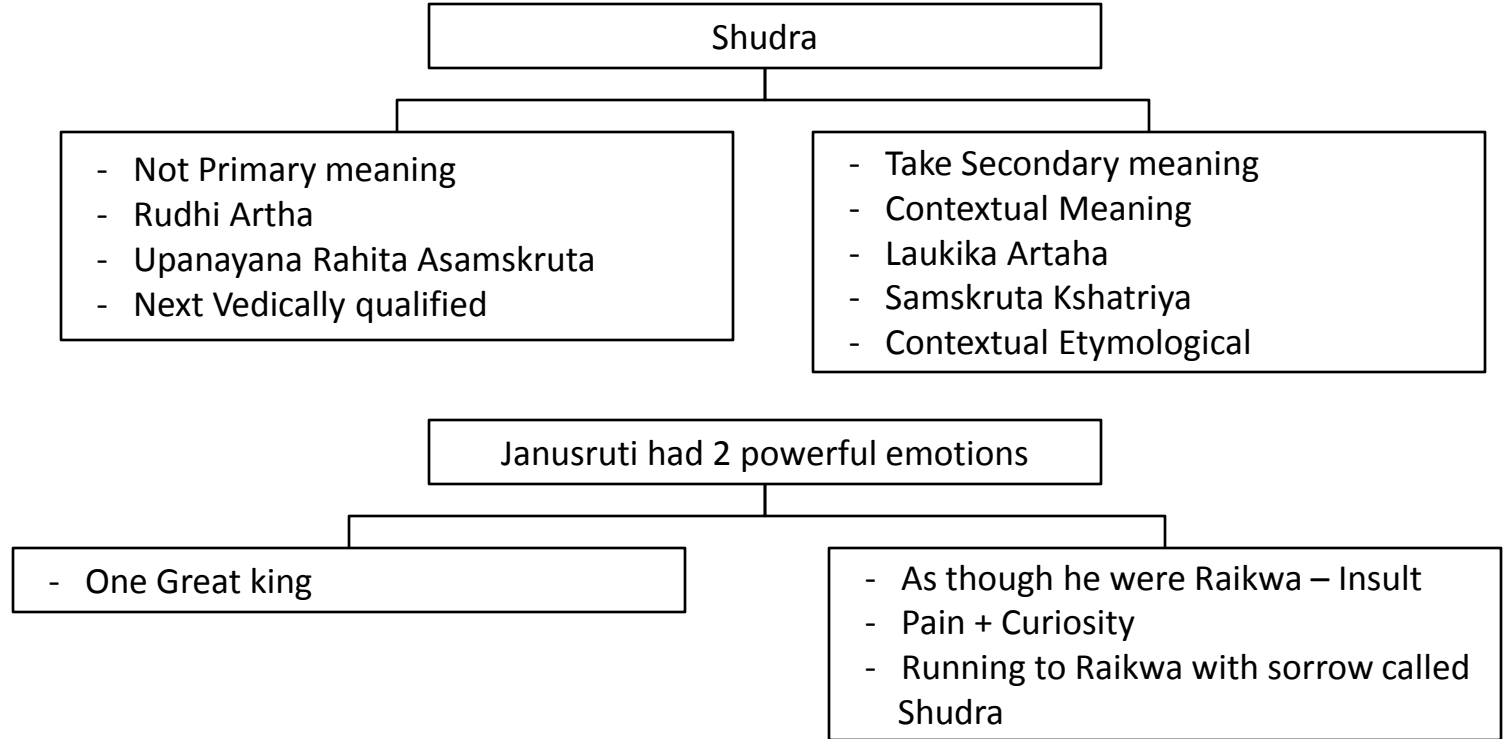
- Shudra not Kshatriya. Asamskruta Purusha given Srouta Right – Taught Vedic – Vayu – Upasana – How?
- Without Upanayam?

द्युभवाद्यायतनं स्वशब्दात् ।

Dyubhvadyayatanam svasabdat

The abode of heaven, earth, etc., (is Brahman) on account of the term, 'own' i.e., 'Self'. [1 – 3 - 1]

Vyasa : Chapter 4 – 2 – 3 :



| Shu | Dra |
|--|---|
| <ul style="list-style-type: none">- Socati- Sorrowfully Running | <ul style="list-style-type: none">- Dravati Run |

- Upasakas can read mind of others.
- Trikala Jnanitatvat – Yoga Drishtatvat Shudra = Shokha Sahita Dravana Karta.
- Rudhi Artha not contextual

Example :

- Pandu Putra = Pancharvat Tana = Arjuna in Gita
- Kaurava = Kuru Vamsha Utpanna (Also Pandavas)



Refers to Duryodhana (Yougiva Artha not Pundha)

- Ajaha = Goat = Rudhi / Yougiva Atma= Unborn Na Jayate.

Word Analysis :

Supply :

1) Utpanna - Adjust to Shukh

2) Shudra Shabdena

3) Shugasya :

- Shuga + Asya



Shu → Sochat → Such – Strilinga – Eka



To be Sorrowful

4) Tadantara Dravanat

5) Suchyate

6) Hi

7) Shukhu Asya Tadanat Dravanat.

1) Sukham :

- Sorrow / Grief

2) Asya :

- Whose - ? King Janusruti

3) Utpanna :

- Which arose / was born

4) Tad Anadara Sravanat :

- Tatu (Hamsa) - Adara = Respect
Anadara = Disrespectful
- Knowing words disrespectful.

5) Sravanat Hi :

- Panchami Vibakti, Insulting words of bird - Sorrow of king Janu Sruti which was born.
- By hearing insulting words of Hamsa bird.

6) Hi =

- Is indeed

7) Suchyate :

- Is revealed / Indicated / Presented

8) Shudra Shabdena :

- By expression 'Shudra'
- Shudra reveals only etymological, contextual status of Janusruti.
- Does not say he did not have Upanayanam.

1st Rule : Primary meaning :

- Powerful than secondary meaning.
- Rudihi Yogat Baliyasi.

Vyasa : 2nd rule :

9) Hi :

- Not compromising law
- Primary does not fit, to be dropped, non contextual.

Vachyarthā – Drop :

- Take Lakshyarthā - Superficial meaning, indicated by Hi

2nd Part of sūtra :

- How Shudra conveys?
- Tadat Dravanat(Aadravanat) Sudraha

↓

Tatu

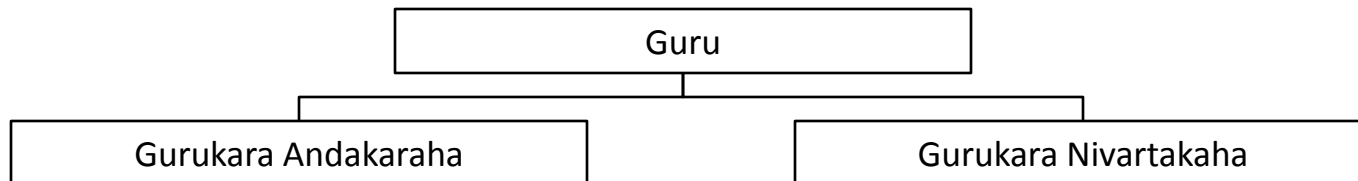
↓

Taya Shuchaha

↓

Sorrowful

- Since he was running with sorrow, he is called Shudra



Shudra :

- Shoka Karana Dravana Karta. Etymological revealing his sorrow, sorrowful runner, not Asamskruta Manushya, Deserves Vayu Upasana.

Sutra 35 :

क्षत्रियत्वावगतेश्चोत्तरत्र चैत्ररथेन लिङ्गात् ।

Kshatriyatvavagateschottaratra chaitrarathena lingat

And because the Kshatriyahood (of Janasruti) is known from the inferential mark (supplied by his being mentioned) later on with Chaitraratha (who was a Kshatriya himself).[1 – 3 - 35]

General Analysis :

- Vyasa established Janasruti is Kshatriya with Upanayam in a round about way.
- Samskruta Manushya - Has right to do Vayu Upasana.

Sutra 35 :

क्षत्रियत्वावगतेश्चोत्तरत्र चैत्ररथेन लिङ्गात् ।

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3 Scriptural Statements : General Analysis :

1) Tandya Brahmana :

- Chapter 20 – 15 – 15
- There was king – Chaitra Rathi

2) Tandya Brahmana :

- Chapter 12 – 20 – 12 – 5
- Brahmanas belonging to Kapi Vamsha / Gothra were priests of king - Chaitra Rathi - Kshatriya family.

3) Chandogyo Upanishad :

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गोभिरस्त्विति तदुह पुनरेव जानश्रुतिः पौत्रायणः
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Pautrayanah Sahasram gavam niskamasvatariratham
Duhitaram Tadadaya Praticakrame II

Raikva said to him, 'You Sudra, the necklace and chariot along with the cows – lot all these be yours.' Janasruti left and then again came back – this time with one thousand cows, a gold necklace, a chariot drawn by mules, and his own daughter. [4 – 2 – 3]

- 2 persons Eating - One came for Biksha
- Contextual evidence being given to prove king was Kshatriya.

Shoka Yukta Ganta :

2 Statements :

- Kapeya – Chitra Rata
- Abhirprathari(Kshatriya) - Also in Choutra rata.
- Therefore JS is Kshatriya, Similar context.

Word Analysis :

- 1) Kshatriyatva Avagathe
- 2) Cha
- 3) Uttaratrava
- 4) Chaitrarathane
- 5) Lingaat

a) Lingam :

- Clue / Indication for concluding JS is Kshatriya, Evidence, Proof. Panchami Vibakti.
- Because of availability of internal Textual evidence, in Samvarga Vidya.

b) Supply : 2 words :

- JS – Sambivvyakarant (Srutis or Vedic mention of JS)

c) Chaitra Rathena (C R):

- Because of evidence of

| Js Along With | Chaitra Rathena King | Mentioned As |
|--|--|--------------------|
| Chandogyo Upanishad Chapter 4 – 2 – 3 | Chandogyo Upanishad Chapter 4 – 3 – 5 | Abivpratari Rupena |

Chandogyo Upanishad :

तमु ह परः प्रत्युवाचाह हरेत्वा शूद्र तवैव सह
गोभिरस्त्विति तदुह पुनरेव जानश्रुतिः पौत्रायणः
सहस्रं गवां निष्कमश्चतरीरथं दुहितरं तदादाय
प्रतिच- क्रमे ३

Tamu ha Parah Pratyuvacaha haretva Sudra Tavaiva
Saha gobhirastviti Tadu ha Punareva Janasrutih
Pautrayanah Sahasram gavam niskamasvatariratham
Duhitaram Tadadaya Praticakrame II

Raikva said to him, 'You Sudra, the necklace and chariot along with the cows – lot all these be yours.' Janasruti left and then again came back – this time with one thousand cows, a gold necklace, a chariot drawn by mules, and his own daughter. [4 – 2 – 3]

अथ ह शौनकं च कापेयमभिप्रतारिणं च
काक्षसेनिं परिविष्यमाणौ ब्रह्म- चारी
बिभिक्षे तस्मा उ ह न ददतुः ५

Atha ha Saunakam ca Kapeyamabhipratarinam Ca Kaksasenim
Parivisyamanau Brahmacari Bibhikse Tasma
U ha na dadatuh II

Once Saunaka, the son of Kapi, and Abhipratarin, the son of Kaksasena, were being served their meals when a Brahmacarin Appeared and begged for some food. They, however, refused to give him any. [4 – 3 – 5]

d) Uttara Tara :

- In later Chapter 4-3-5
- JS - Srutehe Kshatriyatvam Ganyate.
- JS - Kshatriya status known / Proved.
- From evidence in Vedic form because he was with CR (Chaitra Ratha king)

2nd Part of Sutra :

- Kshatriyatva Avagate
- Kshatriya Status Avagathi
- Because of evidence of Kshatriya status also JS is not a Sudra(Not Upanayana Samskara Rahitaha)

e) Cha :

- also

Sutra 36 - 3rd Sutra of Adhikaranam :

संस्कारपरामर्शात् तदभावाभिलाषाच्च ।

Samskaraparamarsat tadabhavabhilapaccha

Because Purificatory ceremonies are mentioned (in the case of the twice-born) and their absence is declared (in the case of the Sudra).[1 – 3 - 36]

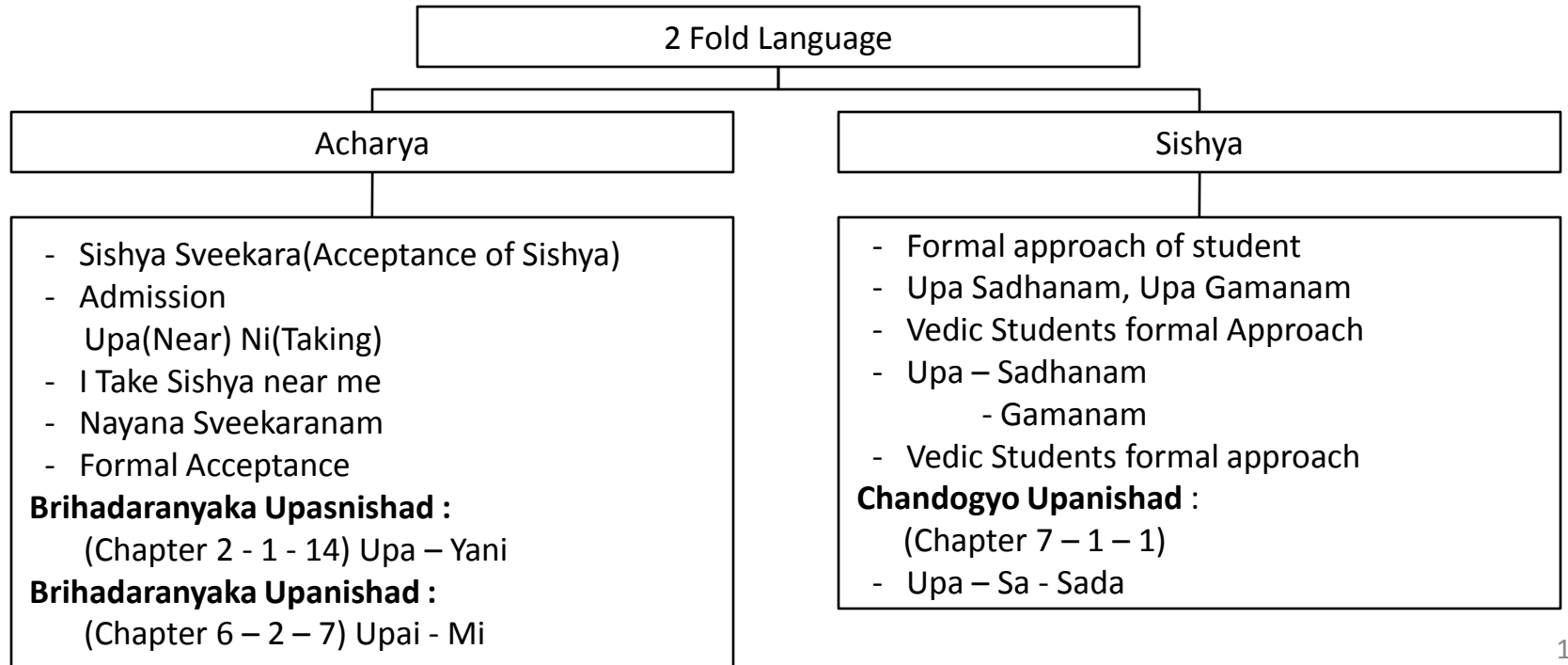
- General Arguments – Samskruta Manushya alone can follow Srouta Sadhanaha.
- Smartha – Sadhanani - All can follow.

Srouta :

- Veda Adhyayana, Vichara, Anushtanam.

What is significance of Upanayanam?

- Acharya – Sishya Sam Yoga, Sangama. Formal coming together through ritual.



Brihadaranyaka Upanishad :

स होवाचाजातशत्रुः, एतावन्नु इति; एतावद्धीति; नैतावता
विदितं भवतिति; स होवाच गार्ग्यः, उप त्वा यानीति ॥ १४ ॥

sa hovācājātaśatruḥ, etāvannu iti; etāvaddhīti; naitāvatā
viditaṁ bhavatiti; sa hovāca gārgyaḥ, upa tvā yānīti ॥ 14 ॥

Ajatasatru said, 'Is this all?' 'This is all.' 'By knowing this much one cannot know (Brahman).' Gargya Saifd, 'I approach you as a student.' [2 – 1 - 14]

स होवाच, विज्ञायते हास्ति हिरण्यस्यापातत् गोअश्वानां
दासीनां प्रवाराणां परिधानस्य, मा नो भवान्बहोरनन्तस्यापर्यन्तस्या
भ्यवदान्यो भूदिति; स वै गौतम तीर्थनेच्छासा इति;
उपैम्यहं भवन्तमिति; वाचा ह स्मैव पूर्व उपयन्ति, स होपायनकीर्त्योवास ॥ ७ ॥

sa hovāca, vijñāyate hāsti hiraṇyasyāpāttaṁ gośvānāṁ dāsīnāṁ pravārāṇāṁ
paridhānasya, mā no bhavānbahoranantasyāparyantasyābhyavadānyo bhūditi; sa
vai gautama tīrthenecchāsā iti; upaimyahaṁ bhavantamiti; vācā ha smaiva pūrva
upayanti, sa hopāyanakīrtyovāsa ॥ 7 ॥

Aruni said, 'You know that I already have gold, cattle and horses, maid – servants, retinue, and dress. Be not ungenerous towards me alone regarding this plentiful, infinite and inexhaustible (wealth).' 'Then you must seek it according to form, Gautama.' 'I approach you (as a student).' The ancients used to approach a teacher simply through declaration. Aruni lived as a student by merely announcing that he was at his service. [6 – 2 - 7]

Chandogyo Upanishad :

अधीहि भगव इति होपससाद सनत्कुमारं नारदस्तं
होवाच यद्वेत्थ तेन मो- पसीद ततस्त ऊर्ध्वं
वक्ष्यामीति स होवाच १

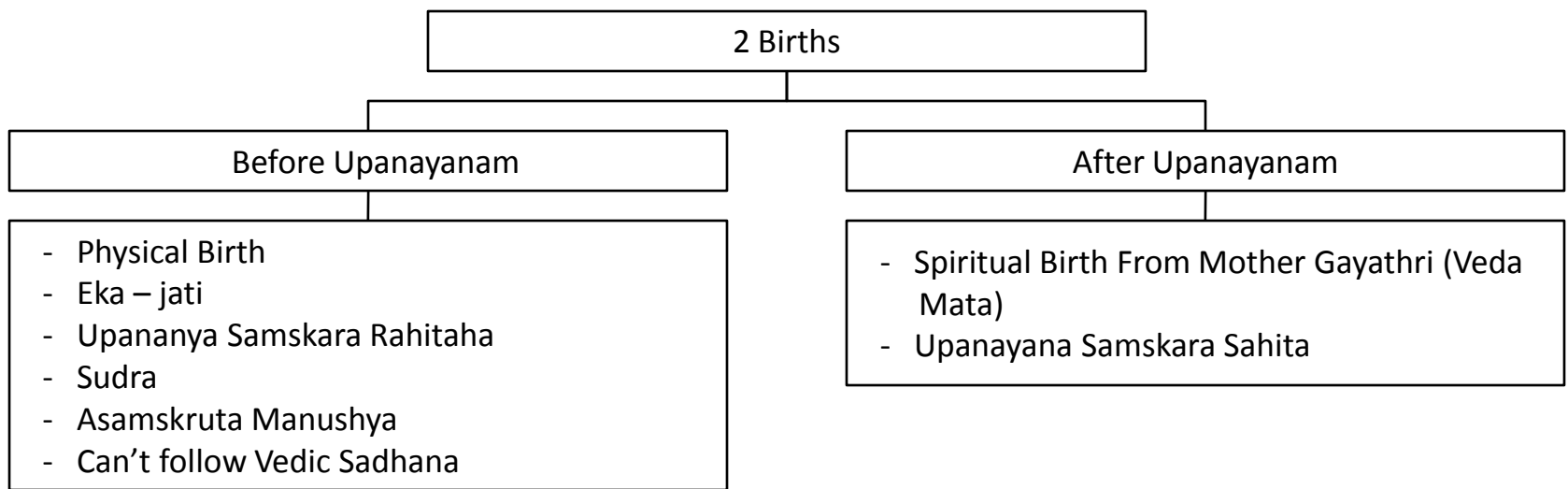
Om. Adhihi Bhagava iti hopasasada sanatkumaram Naradastam
Hovaca Yadvettha tena Mopasida Tatasta Urdhvam
Vaksyamiti Sa Hovaca II

Narada went [For spiritual Instruction] to Sanatkumara and said, 'Sir, Please teach me.' Sanatkumara said to him: 'First tell me what you know already. I'll teach you from that point.' Narada said.[7 – 1 - 1]

- Samskruta Manushya have eligibility.

2nd Part :

- Scriptures refer to ineligibility of Asamskruta Manushya. – Disqualification Gautama dharma Sutra.
Chapter 2 – 1 – 51
- Shudra Eka Jatihi – Upanayana Samskara Rahitaha.



- JS – Dvija not Eka Jati Shudra.

| Samskara | Paramarshat |
|--|---|
| <ul style="list-style-type: none"> - Upananayana Samskara - Tadu Abavi | <ul style="list-style-type: none"> - Vedic reference / Mention - Abilapat |

- Because of Vedic mention of Upanayana, Samskara in several places in context of Srouta Sadhanani...

| Tadu | Abava | Apilapaha |
|--|--|---|
| <ul style="list-style-type: none"> - Upanayana Samskara - That | <ul style="list-style-type: none"> - Lack of - Absence of Upanayana Samskara | <ul style="list-style-type: none"> - Spiritual Mention |

- Because of spiritual mention of absence of Upanayana Samskara w.r.t. Shudra.

Cha : And

Supply :

- Sudram Shrouta Sadhaneshu Na Adhikaraha Asamskruta, not eligible for Vedic Sadhana.

Sutra 36, 37, 38, General Support for Vyasas Conclusion.

Sutra 36 :

संस्कारपरामर्शात् तदभावाभिलापाच्च ।

Samskaraparamarsat tadabhavabhilapaccha

Because Purificatory ceremonies are mentioned (in the case of the twice-born) and their absence is declared (in the case of the Sudra).[1 – 3 - 36]

2 Parts

Scriptural mention of Samskara Paramarshaha

- Asamskruta Manushya do not have Upanayana Samskara
- Therefore, not eligible for Vedic Sadhanas

Sutra 37 :

तदभावनिर्धारणे च प्रवृत्तेः ।

Tadabhavanirdharane cha pravritteh

And because the inclination (on the part of Gautama to impart knowledge is seen only) on the ascertainment of the absence of Sudrahood (in Jabala Satyakama).[1 – 3 - 37]

General Analysis :

- Story of Satyakama Jabala

Chandogyo Upanishad :

- Chapter 4 – 4 – Next one after Samsarga Vidya Chapter 4 – 1, 2, 3

Chandogyo Upanishad :

तं होवाच नैतदब्राह्मणो विवक्तुमर्हति समिधं
सोम्याहरोप त्वा नेष्ये न स- त्यादगा इति
तमुपनीय कृशानामबलानां चतुःशता गा
निराकृत्योवाचेमाः सोम्यानुसंब्रजेति ता
अभिप्रस्थापयन्नुवाच नासहस्रेणावर्तयेति स ह वर्षगणं
प्रोवास ता यदा सहस्रं संपेदुः
५ इति चतुर्थाध्याये चतुर्थः खण्डः ४

Tam hovaca naitadabrahmano Vivaktumarhati samidham
Somyaharopa Tva nesye na Satyadaga iti Tamupaniya Krsanamabalanam
catuhsata ga Nirakrtyovacemah Somyanusamvrajati ta
Abhiprasthapayannuvaca nasahasrenavarteyeti sa ha
Varsaganam provasa ta Yada sahasram Sampeduh.
Iti caturthah Khandah II

Gautama said to him: 'No non – Brahmin could speak like this. [Therefore, you must be a Brahmin.] O Somya, go and get me some fuel [for the sacrificial fire]. I will initiate you [As a Brahmin by Presenting you with the sacred thread], As you have not deviated from truth.' After the initiation, he selected four hundred feeble and famished cows. Addressing Satyakama, Gautama said, 'O Somya, take these cows away [and look after them]. As Satyakama was taking them away, he said, 'I will not come back until there are a thousand of them.' He lived away for many years until they had become a thousand. [4 – 4 – 5]

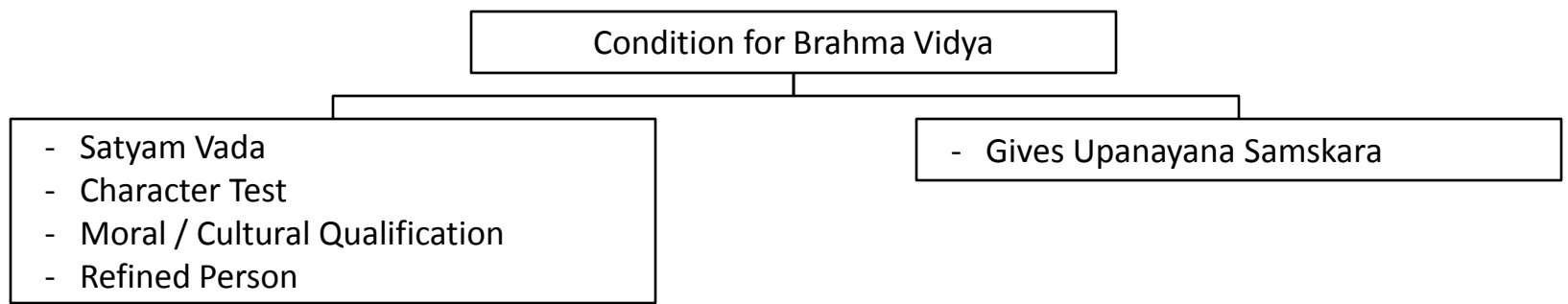
- Satyakama wanted to learn Saguna Brahma Upasana, Vedic Sadhana.

Gothra Asked :

- Tree - Requires appropriate climate.
- Brahma Vidya - Requires Vedic culture.
- Upadeshya Sahasri - Gadhya Baga - Mental make up provided by culture alone.
- Religious, spiritual culture important for self knowledge.
- Otherwise will stand out like oil and water. Mere academic study.

Guru :

- “ Haridrumata” - Mother’s name – Satyakama Jabala - No bluff - Hence must be from Brahmana family.
- Ignorance leads to stories.



- Teacher only after ascertaining absence of disqualification, taught Brahma Vidya.
- Contra indication - Allergies noted before medicine given.

Word Analysis :

- Tad Abava Niradharena Cha Pravirte

a) Pravirte : Pravirtihi -

- Because of Haridrumatas commencement of Vedic teaching to Satyakama Jabala, Panchami Vibakti.

b) Tad Abava Nirdharana :

Tatu :

- Ineligibility, disqualification.

Abava : Absence of

Nirdharane :

- Ascertaining, student has absence of disqualification.

Previous Sutra :

- Qualification required.

This Sutra :

- Teacher confirms qualification.

Sutra 38 :

श्रवणाध्ययनार्थप्रतिषेधात् स्मृतेश्च ।

Sravanadhyayanarthapratishedhat smritescha

And on account of the prohibition in Smriti of (the Sudras) hearing, studying and understanding (the Veda) and performing Vedic rites (they are not entitled to the knowledge of Brahman).[1 – 3 – 38]

General analysis : Smriti support

- Asamskruta Manushya not eligible for Srouta Sadhana like - Sravanam, Veda Adyayanam, Vichara, Anushtanam.

Smriti :

- Vasishta Dharma Sutra. No chanting to be done near Asamskruta Manushya.

Gautama Sutra :

- 4 disciplines meant for Divijas only.

Work Analysis :

a) Smritishcha :

- Vasishta and Gautama sutras

b) Cha :

- Also

c)

| Sravana | Adhyayana | Artha Vichara | Anushtana Pratishede |
|-----------------|------------------|--------------------|---|
| - Vedic Hearing | - Vedic Chanting | - Analysis Enquiry | - Because of Negation / Practice Vedic Ritual |

d) Pratisheda : Panchami Vibakti

- Because of Smriti Pramana which negates Vedic hearing, chanting, enquiry, rituals for Asamskruta Manushyas.

Conclusion :

- Asamskruta ineligible for Srouta Sadhana.

JS Samskruta only :

- Shankara - Adds 2 more reason to prove JS is Kshatriya.

a) Cowlries :

- JS promoted Anna Danam centres.

b) Shattas :

- Charioteers employed by JS only if he is kshatriya.
- Brahmana / Vaishya / Shudra - Had no chariots Shatru Preshamad in Aishwarya yoga.
- JS had wealth and chariots.

Mahabharata :

- Teach scriptural knowledge to all 4 Varnas.
- Don't see difference between Samskruta, Asamskruta.
- Srouta Gayithri / Smarta Gayithri.

Smarta Gayithri :

यो देवः सवितास्माकं धियो धर्मादिजोचराः ।
प्रेरयेत् तस्य यद्भर्गः तत्त्वरेण्यम् उपास्महे ॥

Yo devah Savitasmakam dhiyo dharmadi gocharah ।
Prerayet Tasya yat bhargah Tat Varenyam Upasamahe ॥

We meditate on the excellent light of the deva called SavitA who directs our intellect towards the ways of dharma.
[3 Mantra]

- Samvarga Vidya for Samskruta Manushyas.
- Shudra = Meaning sorrowful runner.
- Shokha Sahita Daavita.

Purva Pakshi :

- Abyu Pethya Vada

Conclusion : General rule :

- Samvarga Vidya only for Samskruta

Exception :

- Samvarga Apavada Rule, Nishada Sthapathin Nyaya.
- Shudra Yagne Anava Kliptaha.

Taittiriya Samhita : Chapter 7-1-1-6

Utsarga Rule :

- Etaye Nishada Sthapathin Yagayet.
- Tribal hunters, chariot builders should be taught how to do yoga.

Etaye : Specific ritual

- He should be assisted, guided in performance of Yaga Exception
- Asamskruta Manushya ineligible for Veidica Karma.
- Reverence to Apaurusheya Pramana, hence can't negate statement.
- Validate both statements.

General Rule: (Utsarga)

Gita :

- Ahimsa - Mentioned 3 -4 Times
- Contextual – Apavada - Exceptional rule.
- When Sama, Dama, Danda fails to keep aside ahimsa...
- Adhikari for Sanvarga Vidya and no other Srouta Sadhana.

38th Sutra over - 10th Adhikaranam :

- Apashudra Adhikaranam over.

a) Vishaya :

- Srouta Brahma Vidya as obtaining in Upanishad.

b) Samshaya :

- Sarva Manushya Vishaya or Naiva.
- Is Sanvarga accessible to all or not?

c) Purva Pakshi :

- Accessible to all – Samskruta Upanayana, Sahitaha or Rahita.

2 Reasons :

| 1 st Reason | 2 nd Reason |
|--|--|
| <ul style="list-style-type: none"> - Devadhikarana - Previous Adhikaranam - Devatas have no Right, Over Karma but have right for Brahma Vidya - W.r.t. Brahma Vidya all have right | <ul style="list-style-type: none"> - This Adhikaranam Sanvarga Vidya - Js - Shudra |

d) Siddanta :

- Brahma Vidya as Srouta Sadhana, available to Samskruta alone - Not all.
- Brahma Vidya as Smarta Sadhana for all as Non - Vedic text.
- In Puranas Brahma Vidya as Smarta accessible to all.
- Shudras – Samskruta Manushyas.

e) Sangatin :

- It is in right position in Brahma Sutra - Between 8th / 10th Adhikaranam.

General Observation :

| Srouta | Smarta |
|---|--|
| Discussed Advance : <ul style="list-style-type: none">- Creates head Weight,- Need to learn Svara to Chant Correctly- Complicates- More effort- Yogya – Effort, More- Both Equally efficacious- Belongs to Sruti, More powerful, Original- Has Unique glory- Preserved (Like Gandhi's letters)- Not much utility Value like old car, Brahman's bat- Breath of lord, Originator Sarvagya, Shaktiman, Anantha Guna Kalpana, Nilayana- Has different Status, respect | <ul style="list-style-type: none">- Appears to be Superior- More Advantages- Does not discriminate humanity- Removes social confusions- Chant Sahasranama Anytime- Less painful- Chittashuddhi easily- Universally Accessible- Less troublesome- Belongs to Smriti- Secondary, Innovated.- Created by Human |

Manusmriti :

- Dharma Shastra guru – 10 times x More respectable than Upa - Adhyaya (School Teacher)
- Father - 100 X Guru
- Mother – 1000 X Father

Shankara :

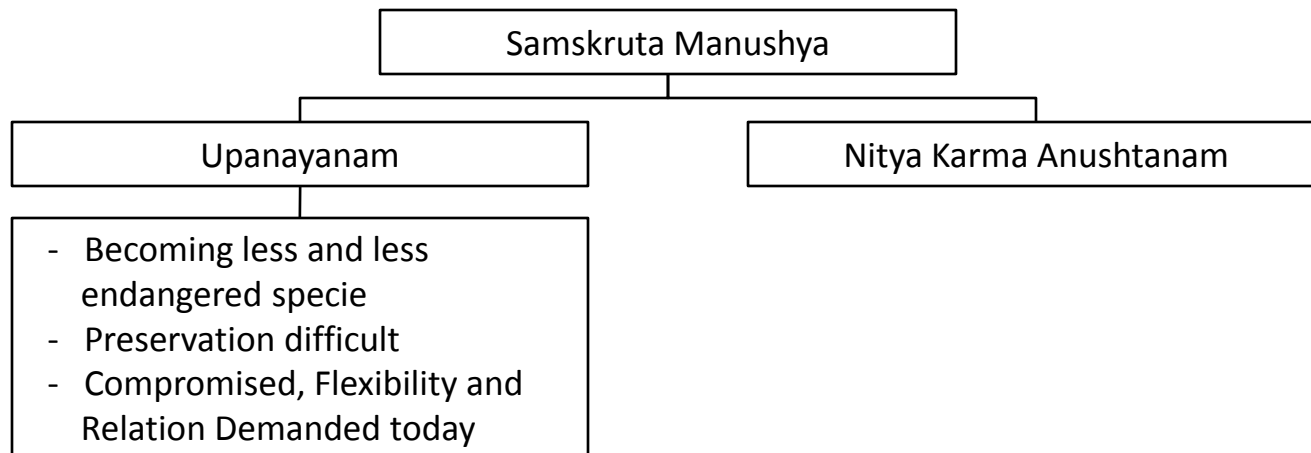
- Sruti, Veda Mata = 1000 x Mother because of uniqueness.

1st Observation :

- Superiority not in terms of utility, but originality and association with creator, hence preserved.

2nd Observation :

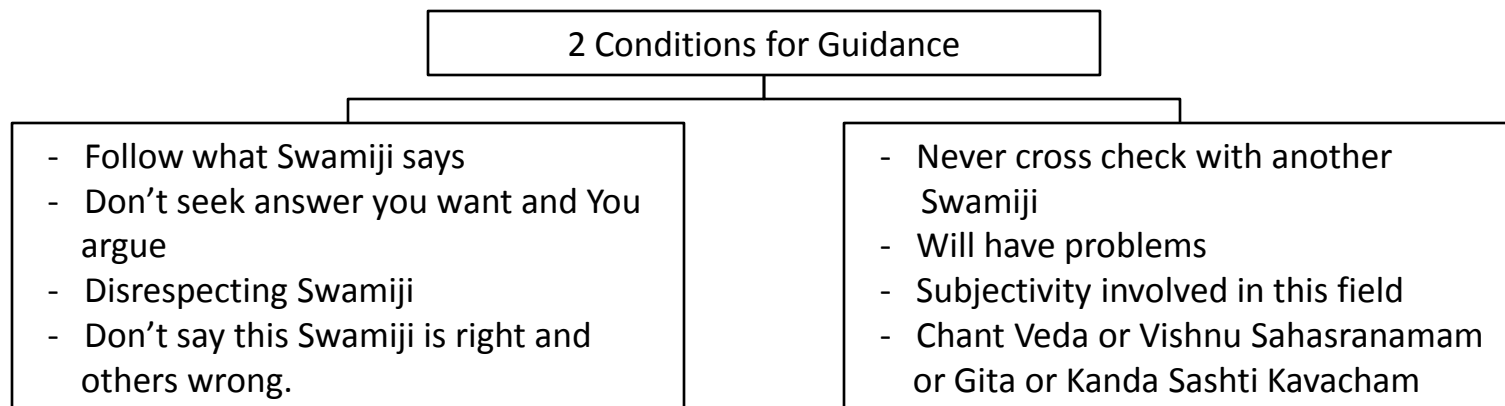
- Requires greater Samskara.
- Requires Samskruta Manushya.



- Objection, Neutrality, and then contradiction.
- What should be degree of compromise, No Shastra norm – 1

Who decides degree of compromise?

- Subjectivity enters - No right or wrong for relaxation of norms.
- I have to decide finally / If I can't, go to Swamiji / Superior.



Lecture 121

- With 38th Sutra = 9th Apa Shudra Adhikaranam over.

8th Adhikaranam – Devata Adhikaranam :

- Both 7th + 8th Adhikaranams diversion outside flow of main topic of 1st chapter.
- Incidental diversion called Prasangika Adhikaranam.

Main Topic Of 1st Chapter :

- Vedanta Naam Brahmatmani, Samanvaya / Brahmani Samanvaya.
- All Upanishads consistently reveal Brahman as Chetana Upadana Karanam of this world.

1st Chapter :

- 1st Pada
- 2nd Pada
- 3rd Pada – Upto 7th Adhikaranam “Brahman” is topic.

8th + 9th Adhikaranam :

- Who is Adhikara for Srouta Sadanam / Vedanta Sravanam.

Answer :

- Samskruta Manushya and Devatas have Adhikara for study of Vedanta.
- Adhikara Vichara
- Analysis of eligibility
- Read 10th Adhikaranam, After 7th – Pramita Adhikaranam.
- 10th – Kampanadhikaranam.
- Devata - Creates technical problems.
- Apashudra - Creates social problems.

कम्पनात् ।

Kampanat

(Prana is Brahman) on account of the vibration or trembling (spoken of the whole world). [1 - 3 - 39]

10th Adhikaranam – Kampana Adhikaranam :

- One sutra only

Katho Upanishad :

यदिदं किं च जगत् सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

Yad idam kinca jagat sarvam prana-ejati nihsrtam,

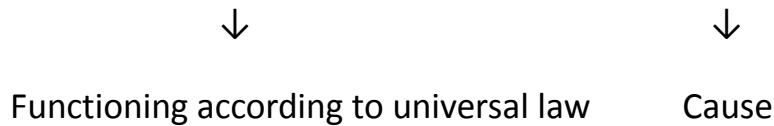
Mahad bhayam vajram udyatam ya etad vidur amrtas-te bhavanti ॥ 2 ॥

This whole Universe evolved from the Brahman, moves (vibrates) in the Prana (in the highest Brahman). The Brahman is a great terror, like an uplifted thunderbolt. Those who know this become immortal. [II – III – 2]

- Prana = Brahman here
- In Brahma alone, entire universe arises, is born, Kejati – Kampate – Revolves.
- Entire universe revolves, moves about, in presence of Brahman.
- Everything moves according to cosmic laws.
- Satellite moves around planets.
- Planets moves around sun
- Sun moves around galaxy
- Galaxy moves around cosmos.
- Harmoniously, not chaotic, seasons come according to laws, day and Night because of movement, cosmic functioning is called revolving 'Kampate'.

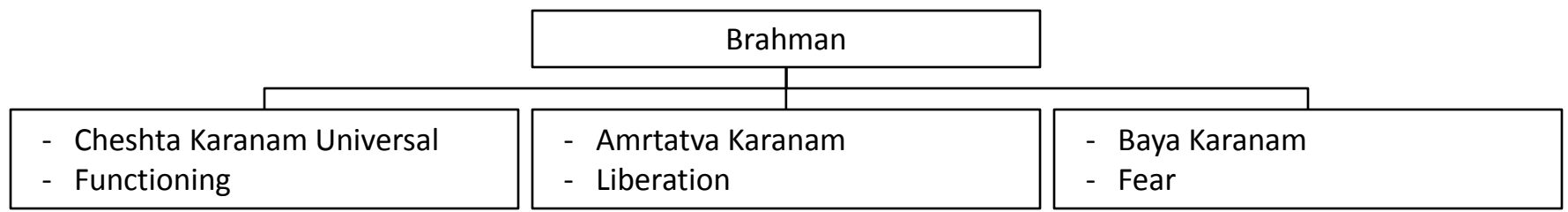
Ejati :

- Cosmic functioning according to universal laws, which are inviolable.
- In presence of Brahman alone entire universe arises and functioning.
- Brahman = Cheshta Karanam



2nd Line of Upanishad :

- Mahat Bayam
- Brahman = Cause of fear = Frightening.
- Vajram Ujyatam – Like Vajrayudha of Indra – Thunderbolt.
- Surya Devata / Chandra / Prithvi / Agni / Nakshatrani / Samudra/ Vayu / Observing their limits.
- Observation = Indication of fear.
- Traffic not violated because of policeman.
- Brahman = Policeman of Cosmic Traffic
- Signals are only decorations in India.



- One who knows Brahman becomes immortal.
- Aham Brahma Janati, Saha Amruta Bavati,
- Ya Etad Vidur Te Amrtaha Bhavati
- Brahman is cause of immortality.

Katho Upanishad :

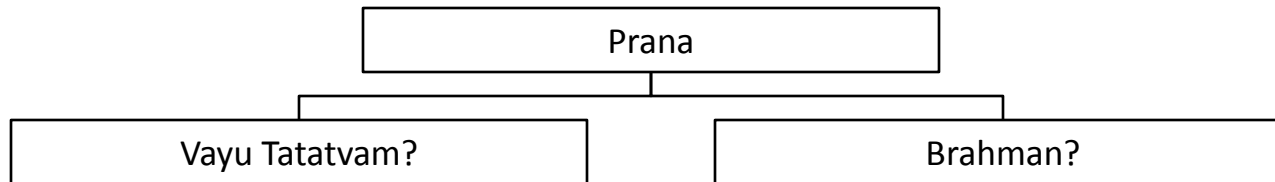
यदिदं किं च जगत् सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

Yad idam kinca jagat sarvam prana-ejati nihsrtam,
Mahad bhayam vajram udyatam ya etad vidur amrtas-te bhavanti || 2 ||

This whole Universe evolved from the Brahman, moves (vibrates) in the Prana (in the highest Brahman). The Brahman is a great terror, like an uplifted thunderbolt. Those who know this become immortal. [II – III – 2]

Problem :

- Mantra does not use word Brahman but Prana.



General Analysis of Sutra :

- Kampanam is Brahman cause of universal functioning, Srishti, Sthithi.
- Karanam – Inner controller, universal controller. Brahman not Vayu.

Example :

a) Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (Varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that Seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [III – I – 2]

b) Brihadaranyaka Upanishad : Antaryami Brahmanam

यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरः, यं सर्वाणि भूतानि न विदुः, यस्य सर्वाणि
भूतानि शरीरम्, यः सर्वाणि भूतान्यन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः—
इत्यधिभूतम्; अथाध्यात्मम् ॥ १५ ॥

yaḥ sarveṣu bhūteṣu tiṣṭhan sarvebhyo bhūtebhyo'ntaraḥ, yaṁ sarvāṇi bhūtāni na
viduḥ, yasya sarvāṇi bhūtāni śarīram, yaḥ sarvāṇi bhūtānyantaro yamayati, eṣa
ta ātmāntaryāmyamṛtaḥ—ityadhibhūtam; athādhyātmam ॥ 15 ॥

He who inhabits all beings, but is within them, whom no being knows, whose body is all beings, and who controls all beings from within, is the internal ruler, your own immortal self. This much with reference to the beings. Now with reference to the body. [3 – 7 - 15]

c) Brihadaranyaka Upanishad : Akshara Brahmanam

स होवाच, एतद्वै तदकशरः, गार्गी ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वहस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽ-
वाय्वनाकाशमसङ्गमचक्षुष्कमश्रोत्रमवागमनोऽ-
तेजस्कमप्राणममुखममात्रमनन्तरमबाह्यम्,
न तदश्नाति किञ्चन, न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca, etadvai tadakśaraḥ, gārgi brāhmaṇā abhivadanti,
asthūlamanaṇvahasvamadīrghamalohitamasnehamacchāyamatamo'-
vāyvanākāśamasanḡamacakṣuṣkamaśrotramavāgamano'-
tejaskamaprāṇamamukhamamātramanantaramabāhyam,
na tadaśnāti kiṁcana, na tadaśnāti kaścana ॥ 8 ॥

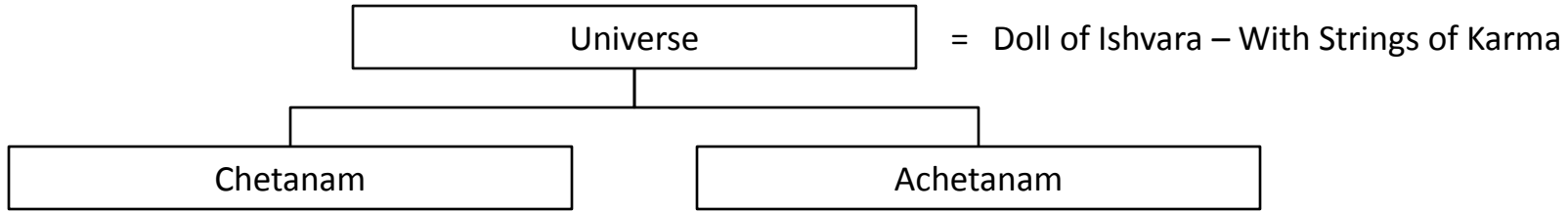
He said: O Gargi, the knowers of Brahman say, this immutable (Brahman) is that. It is Neither gross nor minute, neither short nor long, neither red Colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither Savour nor Odour, without eyes or ears, without the vocal organ or mind, Non – Luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is it eaten by anybody. [3 – 8 - 8] 1132

- In presence of Brahman, Sun, heaven, earth Remain where they are.
- Rivers flow in orderly direction, universal order Jagat Cheshta Karanam.
- Prana in Katho Upanishad Chapter 2 – 3 – 2 is Brahman.
- Because it is universal orderliness.
- Pranaha Brahma Kampanat, Brahmanam = Universal revolution.

Gita :

ईश्वरः सर्वभूतानां हृद्देशे ऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८-६१ ॥

The lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power to revolve, as if Mounted on a Machine. [Chapter 18 – Verse 61]



- Karma Adhyaksha, Karma Phala data = Inner controller of universe.

Shankara - 2 Additional Reasons :

a) Katho Upanishad :

- Baya Hetutvat
- Cause of universal fear.

Taittiriya Upanishad :

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः ।
भीषाऽस्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ॥ १ ॥

bhīṣā'smādvātaḥ pavate | bhīṣodeti sūryaḥ |
bhīṣā'smādagnīścendraśca | mṛtyurdhāvati pañcama iti || 1 ||

Through fear of him blows the wind. Through fear of him rises the sun. Through fear of him again fire and moon and lastly, the fifth, death proceed to their respective duties. [2 – 8 – 1]

- Bhesmava... Surya, Agni
- Here Prana = Baya Hetutvat, therefore Prana = Brahman.

b) Amrutatva Hetutvat :

- Brahman = Cause of immortality.

Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]



Purva Pakshi :

- Prana = Vyashti and Samashti Vayu Tatvam.
- Widely understood by all, Prana cause of all 3.

a) Prasno Upanishad :

प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् ।
मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥ १३ ॥

Praanasyedam vase sarvam, tridive yatpratishtitam
maateva putraan-rakshasva sreecha prajnaam cha vidhehinah iti ॥ 13 ॥

All this is within the control of the Prana ; all that is in heaven is also under its control. Protect us like a mother. Give us prosperity and wisdom. [Chapter 2 – Verse 13]

- Glory of Prana.
- Creation under control of Prana.
- Individual activity under control of Prana.

During sleep :

- Prana continues, If it stops involuntary actions stop, Vyashti Prana and Samashti Vayu control everything.

Technical :

- ‘Hiranyagarba’ is Sutratma - Inner controller.
- Thread - Keeps Beads of mala together in harmony.

Gita :

मत्तः परतरं नान्यत्किं चिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७-७ ॥

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in me, as clusters of gems on a string. [Chapter 7 – Verse 7]

- ‘Hiranyagarbha’ - Keeps everything in place.
- Jagat Cheshta Hetuhu
- Just as a hub of wheel sustains, wheel and spokes, in Prana alone, universal wheel is sustained.

b) Prana - Baya Hetuhu :

Prasno Upanishad :

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।
आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ १० ॥

yadā tvamabhivarṣasyathemāḥprāṇa te prajāḥ |
ānandarūpāstiṣṭhanti kāmāyānnaṁ bhaviṣyatīti || 10 ||

O Prana, when you cause the rain to shower down. These creatures of the glory sit delighted, hoping that there will be as much food as they desire. [Chapter 2 – Verse 10]

- Prana cause of rainy season. Prana brings clouds together, thunder, lightening brings rain.

- Easterlies, Westerlies of weather department talk refers to Vayu
- Thunderbolt – Vajram Udyatam, Vayu becomes thunder cause of fear.
- Prana as Indra Tatvam carries thunderbolt - Cause of fear Pranaha Abayahetuhu.

3rd Reason :

Prasno Upanishad :

य एवं विद्वान्प्राणं वेद । न हास्य प्रजा
हीयतेऽमृतो भवति तदेष श्लोकः ॥ ११ ॥

ya evaṃ vidvānprāṇaṃ veda | na hāsyā
prajā hīyate'mṛto bhavati tadeṣa ślokaḥ || 11 ||

The wise man who knows the Prana thus will not have to suffer his offspring's do not perish and he becomes immortal; There is the following verse. [Chapter 3 - Verse 11]

- Pranaha Amrutatva Hetuhu.
- Pranaha is cause of immortality, 2nd + 3rd Chapter of Prasno - Dedicated to Prana.

Concluding Verse :

- One who clearly knows all glories of Prana, Saha Amrutam Ashnute.
- 3 Fits with Brahman and Prana also.
- Prana as Prana = Adhyatma and Adideivika, Vyashti and Samashti.
- Prasidda Artha more powerful – Balihsisi.

Siddantins Reply :

- I give up primary meaning. You do in worse manner.

a) Jagat Cheshta :

- Jagat Sarvam



Sustainer.

- Taken constricted meaning not totally – “Absolute”.
- Sustainer of everything other than Prana.

Katho Upanishad :

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

Na pranena na apanena, martyo jivati kascana,
Itarena tu jivanti, yasminn etav upasritau ॥ 5 ॥

Not by Prana, not by Apana does any mortal live ; but it is by some other, on which these two depend, that men live.
[II – II – 5]

- Brahman = Sustainer of everything. Including Prana.
- Prana – Only relative controller - not Absolute.

Taittiriya Upanishad :

यद्वै तत् सुकृतम् । रसो वै सः ।
रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति ।
को ह्येवान्यात्कः प्राण्यात् ।
यदेष आकाश आनन्दो न स्यात् ।
एष ह्येवाऽऽनन्दयाति ॥ २ ॥

yad-vaitatsukrtam raso vai sah,
rasagm-hyevayam labdhvanandi bhavati,
ko hyevanyat-kah pranyat
yadesa akasa anando na syat,
esa hyevanandayati ॥ 2 ॥

This which was self-made.. That is taste (joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this joy were not there in the cavity of the heart? This Brahman Itself brings us joy. [II – VII – 2]

- Prana controller of all
 - ↑
 - Limited Meaning
 - Sarvam is compromised
- Vayu not controller of Akasha.
- In Pralaya - Vayu resolves into Akasha.

b) Sarva Baya Karanam :

- Baya Karanam of everything else – Excluding Prana.
- Brahma Sarva Baya Karanam including Prana.

Taittiriya Upanishad :

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः ।
भीषाऽस्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ॥ १ ॥

bhīṣā'smādvātaḥ pavate | bhīṣodeti sūryaḥ |
bhīṣā'smādagnīścendraśca | mṛtyurdhāvati pañcama iti || 1 ||

Through fear of him blows the wind. Through fear of him rises the sun. Through fear of him again fire and moon and lastly, the fifth, death proceed to their respective duties. [2 – 8 – 1]

- Bheesmat Vata Patate



“Samashti Prana”

- Prana afraid of Brahman.

c) Apekshika Amrutatvam of Brahma Loka Prapti :

Prasno Upanishad :

- For Prana Upasana Amrutatvam - Not real Moksha.
- Only Brahma Loka Prapti.
- Apekshika Amrutatvam – Relative long life.
- Svarga Lokaha – Amrutatvam Bhajante.
- Permanent Job = 25 Years – Not Eternal.
- Brahman = Atyanka Amrutatva Karanam.

Only Restricted Meaning :

- I Make up one Compromise – give up Vachyarthā and take Lakshyarthā.
- Prana = Vayu = Loka Prasiddaha
- Prana = Brahman = Shashtra Prasiddaha.

Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

(2) Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I- Ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 – Verse 2]

- Name of Brahman = Prana, not compromised.
- Not Compromised, taken Shastriya Prasidda Artha.
- Laukika Vyavahara – take Laukika Prasidda Artha.
- We don't compromise – Supported by Keno Upanishad.

d) Sam Damsham Nyaya :

- When one Mantra vague – Study, Previous and next mantra.

Here :

Katho Upanishad :

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ १ ॥

*Urdhva-mulo-'vak sakha, eso-'svatthah sanatanah,
Tad-eva sukram tad Brahma, tad-eva-amrtam ucyate,
Tasmin - Lokah sritah sarve, tadu-natyeti Kascana. Etad vai tat ॥ 1 ॥*

This is the ancient Asvattha-tree whose roots are above and branches (spread) below. That is verily the Pure, that is Brahman, and that is also called the Immortal. In that rest all the worlds, and none can transcend It. Verily this is That. [II – III – 1]

यदिदं किं च जगत् सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

*Yad idam kinca jagat sarvam prana-ejati nihsrtam,
Mahad bhayam vajram udyatam ya etad vidur amrtas-te bhavanti ॥ 2 ॥*

This whole Universe evolved from the Brahman, moves (vibrates) in the Prana (in the highest Brahman). The Brahman is a great terror, like an uplifted thunderbolt. Those who know this become immortal. [II – III – 2]

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

Bhayad asya agnis tapati bhayat tapati suryah,
Bhayad indras-ca vayus-ca mrtyur dhavati pancamah ॥ 3 ॥

For fear of Him the Fire-burns ; for fear of Him shines the Sun ; for fear of Him do Indra, Vayu and Death, the fifth, proceed (with their respective functions). [II – III – 3]

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

Urdhvam pranam unnayati, apanam pratyagasyati,
Madhye vamanam asinam visve deva upasate ॥ 3 ॥

He (Brahman) sends the Prana upward and throws the Apana downward. All Deva-s worship, That Adorable One, seated in the Centre. [II – II – 3]

- Brahman = cause of Bayam including Vayu.

e) Prakaranat :

- See context – Brahman Prakaranam, Yamas teaching to Nachiketa.

Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou Seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- Beyond cause and effect, Dharma / Adharma, Part, present, future.
- Whole Katho – Answer to That.
- Prana – Not beyond cause and effect.

Kaivalyo Upanishad :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca ।
khaṁ vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī ॥ 15॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [Verse 15]

- 1st Product – Atmano Prana Jayate,

Prasno Upanishad :

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं ।
मनः अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु च नाम च ॥ ४॥

Sa praanam-asrijata, praanaat-sraddhaam kham vaayur-jyotir-aapah prithiveendriyam
mano-annam annaadveeryam, tapo mantraah karmalokalokeshu cha naama cha ॥ 4 ॥

He created the Prana. And from the Prana Faith, akasa, Air, Fire, Water, Earth, the Senses, Mind, Food, Strength, Thought, Mantra, Karama, the World, and in the world the different names also. [VI – 4]

- Prana = Karyam.
- Wanted to know Karya – Karana Vilakshana which is Brahman.
- Prana - Brahman - Karyatvat, jagat Cheshtatvat - Jagat Baya and Amrutatva Hetutvat – Cha.

Conclusion :

- Vishaya = Prana
- Samshaya = Prana – Vayuva or Braheiva Va?

Purva Pakshi :

- Prana= Vayu

Siddantin : Prana = Brahman.

1st Chapter – 3rd Pada – 11th Adhikaranam – Sutra 40 :

8th & 9th Adhikaranam - Direction - Adhikara Vada - Kampanat :

| 7 th & 10 th Adhikaranam | 8 th & 9 th Adhikaranam |
|--|---|
| Jneya Brahman | Upasyam Kanda Brahman |

- Brahman as an object of knowledge = Jnana Khanda Pradhana

11th Jyotir Adhikaranam – 40th Sutra (One Sutra) :

ज्योतिर्दर्शनात् ।

Jyotirdarsanat

The light (is Brahman) on account of that (Brahman) being seen (in the scriptural passage).[1 – 3 – 40]

General introduction :

Chandogyo Upanishad :

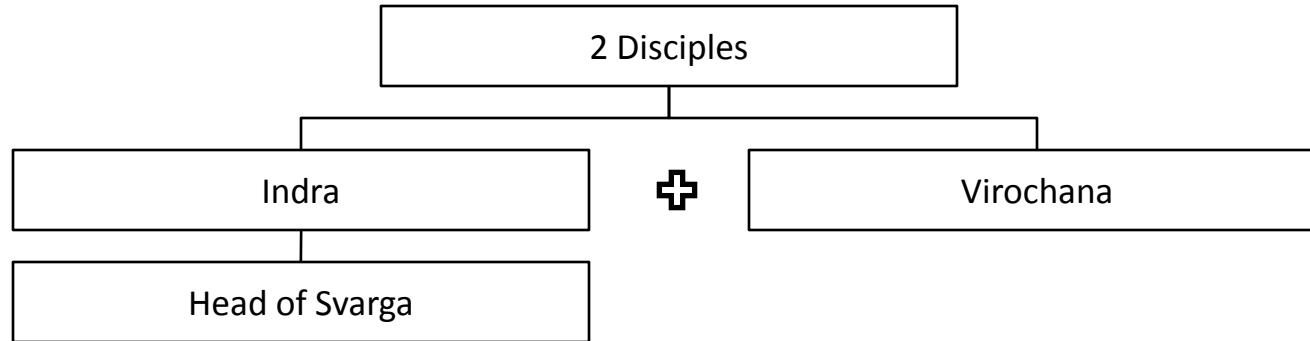
एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य
स्वेन रूपे-णाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति
जक्षत्क्रीडब्रममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनं
स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त
एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ३

Evamevaise samprasado'smacchariratsamutthaya param jyotirupasampadya
svena rupenabhinispadyate sa uttamah purusah sa tatra prayeti
jaksatkridanramamanah sribhirva yanairva jnatibhirva nopajanam
smarannidam sariram sa yatha prayogya acarane yukta
evamevayamasmincharire prano yukta II 3 II

In the same way, the joyful self arises from the body and, attaining the light of the Cosmic self, appears in his own form. This is the Paramatma, the cosmic self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly Prana [life] remains Harnessed to the body [due to karma] [8 – 12 – 3]

Prajapati Vidya :

- Brahmaji Guru



- Reveals Turiyam Brahman through Avasta Traya Viveka.
- I am not Vishwa, Teijasa, Pragma
- Turiya Pratipadanam – Revealed
- Benefit – Moksha.
- Jiva called Samprasadati



One who merges into
Samashti Ishvara during
Sushpti Kale. Hence
Called Samprasadaha.

- Ashrad Samudrat Jivaha, Jiva comes out of this body Abhimana.
- Asmad Shariram Abinnath Samuthaya, knowing I am not Vishwa / Teijasa / Pragma (VTP).
- By knowing Vishwa / Teijasa / Pragma – Vilakshanam, I come out of this body.
- Coming out is process of knowing, cognition, not physically coming out but cognitively coming out of 3 Shariram called Sharira Samuthanam.

- Jnanena Deha Vilakshana Nishchaya.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमैद्वतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised.
[Mantra 7]

- Nantap Prajnam... Yatha Janati.
- Jiva becomes one with Jyoti Turiyam, once I negate my Vishwatvam by Jnanam.
- I negate Teijasatvam, Pragyatvam, statuses and become one with Turiyam.
- Cognitive change not change in process in time.
- I am Turiyam Asmi discovered.
- Vachyartham of I negated and Lakshyartham of I claimed.
- Owning up of Jyoti is called Upa Sampadya.
- Param Jyoti = Turia Chaitanyam, Attainment of Turiam not action in time
- Svena Rupena Abimshpadyate.
- Jiva comes to his original nature, by discovering oneness with Turiyam.
- 19th Sutra – “Dahara Vidya” same topic.

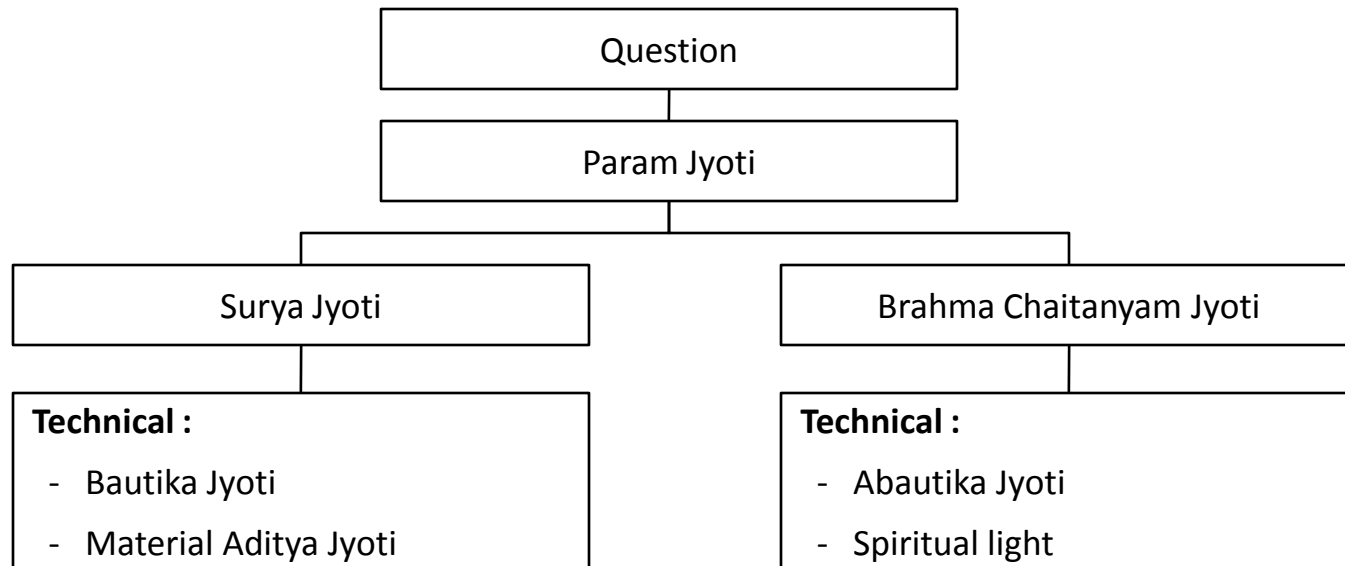
- Svena Rupena – Important word, Turiya Prapti – not attaining new status but going back to my original status.
- Vishvatvam – We think is Original and Turiyatvam is incidental.

Upanishad :

- Vishwa / Teijasa / Pragya status incidental, Turiyam Original, Svena Rupena Abinishpedyate.

Samshaya :

- Vagueness in mantra, Upanishad does not use word - Turiyam, Chaitanyam – but uses ‘Param Jyoti’.
- Jyoti = Any light, flame, fire, sunlight.
- Compared to local light, Surya, Prakasha = Aditya Jyoti = Param Jyoti.
- Very Bright – Prakasham.



Prajapati Vidya :

- Begins in Chandogyo Upanishad.

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको
विजिघत्सोऽपिपासः सत्य- कामः सत्यसंकल्पः
सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वाँश्च लोका-
नाप्नोति सर्वाँश्च कामान्यस्तमात्मानमनुविद्य
विजानातीति ह प्रजापतिरुवा- च १

Ya Atmapahatapapma vijaro vimrtyurvisoko vijight
so'pipasah satyakamah satyasankalpah so'nvestavyah
Sa Vijijnasitavyah Sa sarvamsca lokanapnoti sarvamsca
kamanyastamanamanuvidya
Vijanatiti ha Prajapati Ruvaca.

Prajapati once said: 'The self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for truth and for commitment to truth. This self has to be sought for and thoroughly known. The person who has sought for and known the self attains all worlds and all desires.' [8 – 7 – 1]

- Prajapati / Brahmaji – Guru.
- Yaha atma Apahatma, Vijara, Vishoka, Vimrityu, Satyakama, Satyasankalpa.
- Brahma Lakshanam.
- Deva raja and Asura Raja.
- Virodha goes with 1st level, Vishwa as self...

Indra comes 2nd time :

- 32 years - Service each time.
- 32 X 3 = 96 Years - Vishwa / Teijasa / Pragya – over.
- Prajapati teaches Turiyam – Ashariram.
- We are not Satisfied till Sharirams are there, Jvaras are there Samsara can't go .
- Sthula, Sukshma, Karana problems can't go.
- Brahma Vidya gives Moksha. Ata Oordvan indicates whole.

Teaching is for Moksha :

| Samsaritam | Asharitam |
|---|--|
| <ul style="list-style-type: none">- Embodiment in 3 Shariram keeps person in Samsara. | <ul style="list-style-type: none">- Moksha- Unembodiment- Beyond Shariram, finitude- Beyond cause is Moksha- Goes beyond Surya |

Chandogyo Upanishad :

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य
स्वेन रूपे-णाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति
जक्षत्क्रीडन्नममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनं
स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त
एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ३

Evamevaise samprasado'smacchariratsamutthaya param jyotirupasampadya
svena rupanabhinispadyate sa uttamah purusah sa tatra prayeti
jaksatkridanramamanah sribhirva yanairva jnatibhirva nopajanam
smarannidam sariram sa yatha prayogya acarane yukta
evamevayamasmincharire prano yuktah II 3 II

In the same way, the joyful self arises from the body and, attaining the light of the Cosmic self, appears in his own form. This is the Paramatma, the cosmic self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly Prana [life] remains Harnessed to the body [due to karma] [8 – 12 – 3]

- Going beyond Sthula / Sukshma / Karana Shariram (SSKS)
- Indra interested in Moksha.
- Only for Vishwa – Surya exists.
- After one transcends Sharira Trayam, Surya does not exist.
- No Surya Jyoti after Transcending Sharira Trayam.
- Aditya Jyoti does not exist in Sushupti itself not possible in Brahman.
- No Bautika Jyoti after Transcending 3 Sharirams
- Indra wants Moksha – Freedom. Ata Oordvam Vimokshaya Bruhi.

| Aditya Jyoti | Chaitanya Jyoti |
|--|--|
| <ul style="list-style-type: none"> - No Moksha - Finite - Has birth + Death | <ul style="list-style-type: none"> - Gives Moksha - Sarva Kama Prapti - Sarva Loka Prapti by reaching Chaitanyam Jyoti <p>Gita :</p> <ul style="list-style-type: none"> - Jyoti Sham Api Jyoti.... [13 – 18] <p>Mundak Upanishad :</p> <ul style="list-style-type: none"> - Hiranmaye Pare Koshe... [2 – 2 – 9] |

Gita :

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३-१८ ॥

That (Brahman), the 'light of all lights', is said to be beyond darkness; (it is) knowledge, the object of knowledge, seated in the hearts of all, to be reached by knowledge. [Chapter 13 – Verse 18]

Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद्यदात्मविदो विदुः ॥ ९ ॥

hiraṇmaye pare koṣe virajaṁ brahma niṣkalam |
tacchubhraṁ jyotiṣaṁ jyotistadyadātmavido viduḥ || 9 ||

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue – the highest. That is what the knower's of the Atman know. [2 – 2 – 9]

- Above means liberation.
- Brahman is subject matter hence Jyoti = Brahman.

Word Analysis :

- Jyotihi Darshanat

a) Jyoti :

- Light mentioned in Chandogyo Upanishad : Chapter 8 – 12 – 3.

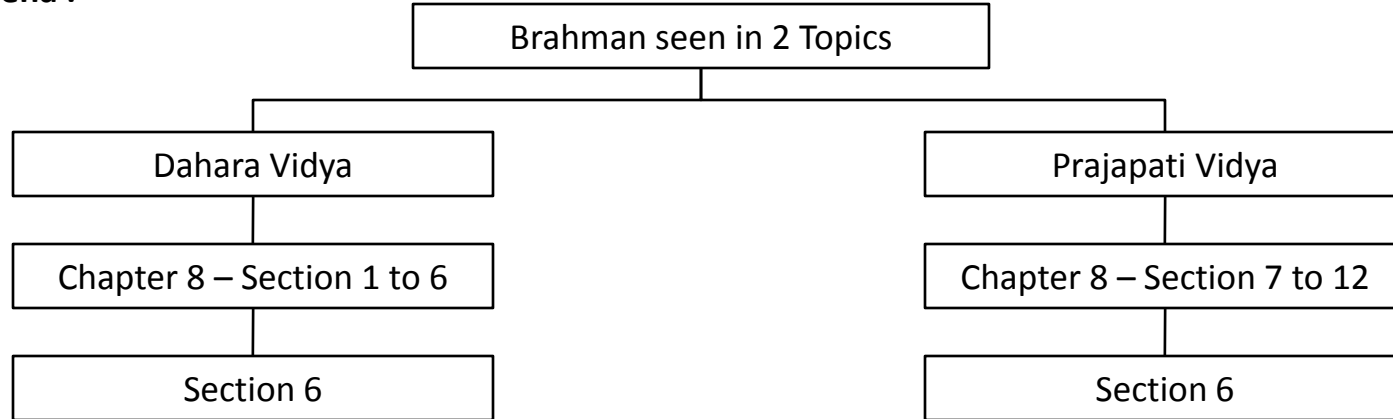
b) Brahma :

- Is Brahman.

c) Brahmanaha Darshanaat :

- Since Brahman is seen.

d) Vishaya Dvena :



Chandogyo Upanishad :

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको
विजिघत्सोऽपिपासः सत्य- कामः सत्यसंकल्पः
सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वाँश्च लोका-
नाप्नोति सर्वाँश्च कामान्यस्तमात्मानमनुविद्य
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Prajapati once said: 'The self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for truth and for commitment to truth. This self has to be sought for and thoroughly known. The person who has sought for and known the self attains all worlds and all desires.' [8 – 7 – 1]

Chandogyo Upanishad :

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना
तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठान- मात्तो वै सशरीरः
प्रियाप्रियाभ्यां न वै सशरीरस्य सतः प्रियाप्रिययोरपहति-
रस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः १

Maghavanmartyam va idam Sariramattam Mrtyuna
Tadasyamrtasyasarirasyatmano'dhistanamatto vai sasa rirah
Priyapriyabhyam na vai sasarirasya Satah
pritapriyayorapahatirastyasariram Vava santam na priyapriye sprsatah. II 1 II

Indra, this body is mortal. It has been captured by death. Yet it is the base of the self, which is immortal and formless. One who has a body is subject to both happiness and unhappiness. In fact, there is no end to happiness and unhappiness so long as one has a body. But when a person is free from the body, nothing good or bad can touch him. [8 – 12 – 1]

- Same definition of Brahman.
- See flow to understand subject is Brahman.

Purva Pakshi :

| Brahma Vidya Given Two Times | |
|--|--|
| - Chapter 8 – Section 1 to 6 ↓ Dahara Vidya - Ashta Dyaya | - Prajapati Vidya - Chapter 8 – 7 th section to 12 |

Definition Mantras :

Chandogyo Upanishad : Dahara Vidya and Prajapati Vidya.

स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं ब्रह्मपुरमस्मि-
न्कामाः समाहिता एष आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजि-
घत्सोऽपिपासः सत्यकामः सत्यसंकल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति
यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवो-
पजीवन्ति ५

sa Bruyannasya jarayaitajjiryati na vadenasya hanyata Etatsatyam
Brahmapuramasminkamah Samahita Esa Atmapahatapapma Vijaro Vimrtyurvisoko
Vijighatso'pipasah satyakamah satyasankalpo yatha hyeveha praja anvavisanti
Yathanusasanam Yam yamantamabhikama Bhavanti yam Janapadam yam
Ksetrabhagam Tam Tamevopajivanti.

In reply the teacher will say: 'The body may decay due to old age, but the space within [i.e., Brahmapura] never decays. Nor does it perish with the death of the body. This is the real abode of Brahman. All our desires are concentrated in it. It is the self –free from all sins as well as from old age, death, bereavement, hunger, and thirst. It is the cause of love of truth and the cause of dedication to Truth. If a person strictly follows whatever the ruler of the country commands, he may then get as a reward some land, or even an estate.' [8 – 1 - 5]

Chandogyo Upanishad :

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको
विजिघत्सोऽपिपासः सत्य- कामः सत्यसंकल्पः
सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोका-
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Brahma Vidya Phalam given – in Prajapati : Our Mantra

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स्वेन रूपे- णाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति
जत्तत्क्रीडन्नममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनं
स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त
एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ३

Evamevaisa samprasado'smacchariratsamutthaya param jyotirupasampadya
svena rupanabhinispanyate sa uttamah purusah sa tatra prayeti
jaksatkridanramamanah sribhirva yanairva jnatibhirva nopajanam
smarannidam sariram sa yatha prayogy acarane yukta
evamevayamasmincharire prano yukta II 3 II

In the same way, the joyful self arises from the body and, attaining the light of the Cosmic self, appears in his own form. This is the Paramatma, the cosmic self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly Prana [life] remains Harnessed to the body [due to karma] [8 – 12 – 3]

Phalam in Dahara :

अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथैतैरेव
रश्मिभिरूर्ध्वमाक्रमते स ओमिति
वा होद्वा मीयते स यावत्क्षिप्येन्मनस्तावदादित्यं
गच्छत्येतद्वै खलु लोक-
द्वारं विदुषां प्रपदनं निरोधोऽविदुषाम् ५

Atha yatra itadasmacchariradutkramatyathaitaireva
Rasmibhirurdhvamakramate sa Omiti va Hodva
Miyate Sa Yavatkshipyenmanastavadadityam gacchatyetadvai
Khalu lokadvaram vidusam Prapadanam
Nirodho'Vidusam II 5 II

Then when a person leaves the body, he goes upward with the help of these rays. If he dies while meditating on Om, his going up is assured; otherwise not. In the amount of time it takes his mind to move from one thought to another he can reach the realm of the sun. The sun is the gateway to Brahmaloaka. Those who know the meaning of Om and think of it at the time of death enter Brahmaloaka, but those who are ignorant of it have no chance of entering. [8 – 6 – 5]

- Jiva comes out of Shariram. Coming out of Sharira is Phalam in, Dahara Vidya and also in Prajapati Vidya.
- In both, one will come out of body “Utkramati”.

Etai Rashmibihi :

- Jiva travels along rays of Sun – Aditya Rashmi. Rays of sun take you to sun.

Visishta Advaitam :

- Moksha defined only through Shukla Gathi. No Jeevan Mukti only by travelling through Surya Jyoti.

Mundak Upanishad :

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥

tapahśraddhe ye hyupavasantyaranye śāntā vidvāṃso bhaikṣyacaryāṃ carantaḥ |
sūryadvāreṇa te virajāḥ prayānti yatrāmṛtaḥ sa puruṣo hyavyayātmā || 11 ||

But they who perform penance (Tapas) with faith (Sraddha) in the forest (Solitude), having control over their senses, are learned and are living the life of a mendicant, go through the orb (path) of the sun, their good and bad deeds consumed, where that immortal and Undecaying Purusa is. [1 – 2 – 11]

- Same message of travel through Surya for Upasakas.

Siddantin :

- Brahman was defined in Dahara and Prajapati Vidya.

Uniqueness :

- Brahman defined in both Saguna + Nirguna aspects.
- Your Atma Sarva Papma Mrityu = Nirguna aspect.
- Satyakama, Satya Sankalpa = Saguna aspect.

| Dahara | Prajapati |
|-------------------------------------|---|
| - Focuses on Saguna Brahman Upasaka | <ul style="list-style-type: none"> - Focus on Nirguna Brahman Jnanam Phalam : <ul style="list-style-type: none"> - Svarupena Abinishpadyate - No travel - Brahman Svarupena Avasthanam Eva - Can't quote Chapter 8 – 6 – 5 in support of 8 – 12 - 3 |

Chandogyo Upanishad :

अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथैतैरेव
रश्मिभिरूर्ध्वमाक्रमते स ओमिति
वा होद्वा मीयते स यावत्क्षिप्येन्मनस्तावदादित्यं
गच्छत्येतद्वै खलु लोक-
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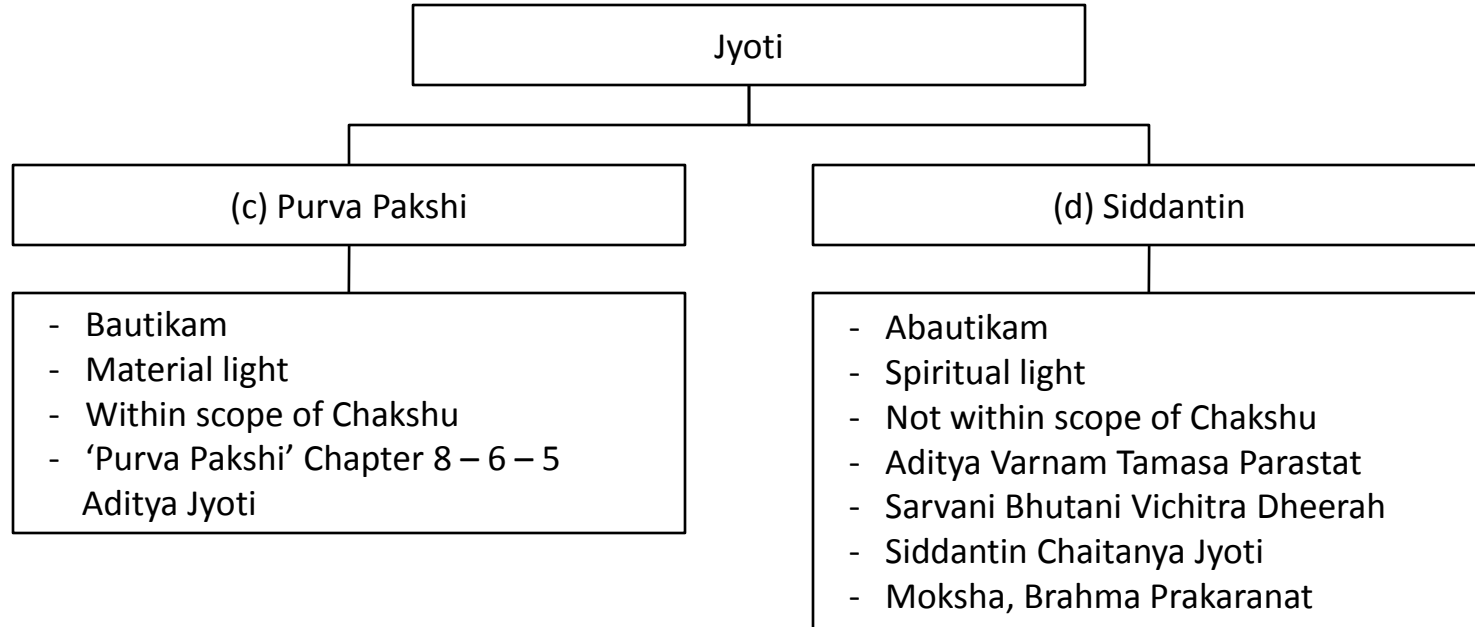
Vishama Drishtanta :

- Upasaka Phalam Drishtanta – Taking for Jnana Phalam – can't compare.
- Purva Pakshi – Negated Param Jyoti = Turiyam Brahman alone.

a) Vishaya :

- Jyoti, light in Chapter 8 – 12 – 3 of Chandogyo Upanishad.

b) Samshaya :



- Aditya = Chakshu visible
- Bagawan - Not Brilliant
- Light = Figurative

e) Sangatih :

- Propriety position - Correct only.

आकाशोऽर्थान्तरत्वादिव्यपदेशात् ।

Akaso'rthantaratvadvivapadesat

Akasa (is Brahman) because it is declared to be something different etc., (from names and forms). [1 – 3 – 41]

Arthantvaradhi Vyapadesha Adhikaranam

Vishaya Vakyam :

Chandogyo Upanishad :

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमूर्तं स आत्मा
प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो
विशां यशोऽहमनुप्रापत्सि स हाहं यशसां यशः श्येतमदत्कमदत्कं श्येतं
लिन्दु माभिगां लिन्दु माभिगाम् १ इत्यष्टमाध्याये चतुर्दशः खण्डः १४

Akaso vai nama Namarupayornirvahita te yadantara tadbrahma Tadamrtam Sa Atma prajapateh sabham
Vesma Prapdye yaso'ham bhavami brahmananam yaso rajnam yaso visam yaso'hamanuprapatsi sa
haham yasasam yash syetamadatkamadatkam Styetam lindu mabhigam lindu mabhigam.
Iti caturdasa Khandah. II 1 II

That which is Described as space manifests names and forms. These names and forms are within Brahman. Brahman is immortal; it is the self. May I attend the court of Prajapati. May I attain the fame of a Brahman, and also of a prince and a merchant. I wish to have real fame. I want to be famous among all famous people. May I not have to be born again and have a body covered with blood and dirt, which is toothless and at the same time always wanting to eat. [8 – 14 – 1]

- Chandogyo Upanishad – Biggest contribution to Brahma Sutras (730).

Others :

- Brihadaranyaka Upanishad, Katho Upanishad, Prasno Upanishad, Svetasvatara Upanishad.
- A Kashatee Samantate... Prakashate
↓ ↓
Everywhere Shines
- Brahman called Akasha because Brahman Shines, Everywhere like Space.
- Sarvatra Prakashamanatvat, Vyakarta, Nirkarita.

- One who projects all names and forms.
- Brahman = Projector of all names and forms.
- All Nama Rupas exist in Brahman only.
- Within Brahman, only (Antarva)

Katho Upanishad :

ऊर्ध्वमूलोऽवाकशाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वैतत् ॥ १ ॥

ūrdhvamūlo'vākśākha eṣo'śvatthaḥ sanātanaḥ |
tadeva śukraṁ tadbrahma tadevāmṛtamucyate |
tasmimllokāḥ śritāḥ sarve tadu nātyeti kaścana | etadvaitat || 1 ||

This is the ancient Asvattha-Tree whose roots are above and branches (spread) below. That is verily the pure, that is Brahman , and that is also called the immortal. In that rest all the worlds, and none can transcend it. Verily this is that. [2 - 6 - 1]

- Nama Rupa Adhishtanam = Brahman.
- That Brahman alone is immortal.

Chandogyo Upanishad :

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतं स आत्मा
प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो
विशां यशोऽहमनुप्रापत्सि स हाहं यशसां यशः श्येतमदत्कमदत्कं श्येतं
लिन्दु माभिगां लिन्दु माभिगाम् १ इत्यष्टमाध्याये चतुर्दशः खण्डः १४

Akaso vai nama Namarupayornirvahita te yadantara tadbrahma Tadamrtam Sa Atma prajapateh sabham
Vesma Prapdye yaso'ham bhavami brahmananam yaso rajnam yaso visam yaso'hamanuprapatsi sa
haham yasasam yasah syetamadatkamadatkam Styetam lindu mabhigam lindu mabhigam.
Iti caturdasah Khandah. || 1 ||

That which is Described as space manifests names and forms. These names and forms are within Brahman. Brahman is immortal; it is the self. May I attend the court of Prajapati. May I attain the fame of a Brahman, and also of a prince and a merchant. I wish to have real fame. I want to be famous among all famous people. May I not have to be born again and have a body covered with blood and dirt, which is toothless and at the same time always wanting to eat. [8 – 14 – 1]

- That Brahman is Atma, end of Chandogyo Upanishad.
- Katho Upanishad / Keno Upanishad / Taittiriya Upanishad – easy to remember.
- Brahman - Nama Rupayor Nirakritaha. Why you take Akasha as Brahman not Space?
- Not Bautika Akasha but Chidakasha.

आकाशोऽर्थान्तरत्वादिव्यपदेशात् ।

Akaso'rthantaratvadvivapadesat

Akasa (is Brahman) because it is declared to be something different etc., (from names and forms). [1 – 3 – 41]

Chandogyo Upanishad :

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमूर्तं स आत्मा प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो विशां यशोऽहमनुप्रापत्सि स हाहं यशसां यशः श्येतमदत्कमदत्कं श्येतं लिन्दु माभिगां लिन्दु माभिगाम् १ इत्यष्टमाध्याये चतुर्दशः खण्डः १४

Akaso vai nama Namarupayornirvahita te yadantara tadbrahma Tadamrtam Sa Atma prajapateh sabham Vesma Prapdye yaso'ham bhavami brahmananam yaso rajnam yaso visam yaso'hamanuprapatsi sa haham yasang yash syetamadatkamadatkam Styetam lindu mabhigam lindu mabhigam. Iti caturdasah Khandah. II 1 II

That which is Described as space manifests names and forms. These names and forms are within Brahman. Brahman is immortal; it is the self. May I attend the court of Prajapati. May I attain the fame of a Brahman, and also of a prince and a merchant. I wish to have real fame. I want to be famous among all famous people. May I not have to be born again and have a body covered with blood and dirt, which is toothless and at the same time always wanting to eat. [8 – 14 – 1]

| Bautika Akasha | Chid Akasha Antara |
|---|--|
| <ul style="list-style-type: none"> - Product - One of Nama Rupa's - Tasmad Va Etasmat Akasha Sambutaha(2 - 1 - 2) - Akasha born | <ul style="list-style-type: none"> - Creator / Projector of all Names and forms - Tad Chidakasha is Brahman – Immortal, self of all. |

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नमः । अन्नात्पुरुषः ॥ २ ॥

tasmadva etasmadatmana akasah sambhutah I
akasadvayuh, vayoragnih, agnerapah I
adbhyah prthivi, prathivya osadhayah I
osadhibhyo'nnam, annatpurusah II 2 II

From that (which is) this Atman, is space born; from Akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Sruti not explicit, Sruti shows distinction of Akasha from all Nama Rupas.

| Nama Rupas | Akasha / Brahman |
|---|---|
| <ul style="list-style-type: none"> - Buta Akasha contents - Within Akasha | <ul style="list-style-type: none"> - Container different from contents - Arthantaram - Chidakasha only |

- Other reasons why Akasha = Brahman

a) Vyakarta :

- Chidakasha is creator, projector of all names and forms.
- Nama Rupas – Created
- Buta Akasha – One of created.

| Created Akasha | Creator Akasha |
|----------------|--------------------|
| Buta Akasha | Chidakasha Brahman |

b) 2nd Reason :

- Nama Rupa Kartrutvam

c) Tatu Brahman - Tat Akasha :

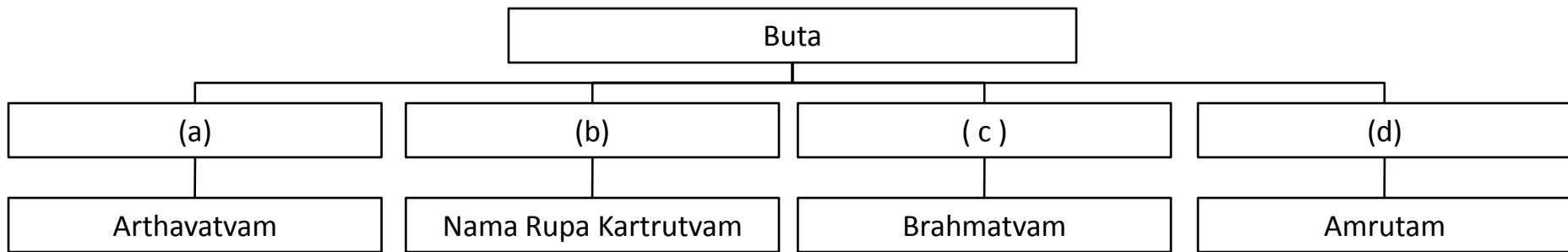
- Container of Nama Rupa
- Brahatvam

d) Tatu Amrutam :

- Chidakasha – Immortal – Amrutam.
- Butakasha subject to birth and death.



Martyam



e) Atmatvam :

- Butakasha – Jadatvam can't be self – which is conscious being.

Word Meaning :

a) Akasha :

- In Chandogyo Upanishad : Chapter 8 – 14 – 1

b) Brahman :

- Is not elemental space but Brahman.

c) Arthantvara Adi Vyapadeshat :

| Arthantvara | Adi | Vyapadeshat |
|--|--|---|
| <ul style="list-style-type: none"> - Difference - Distinction implicit - Anga Arthaha <p style="text-align: center;">↓</p> <p style="text-align: center;">Nam</p> | <ul style="list-style-type: none"> - Other reasons - Amrutatvat - Atmatvat - Nama, Rupa Nirakaratvat | <ul style="list-style-type: none"> - Because of Srutis distinction from Nama Rupa and Other Reasons. - Sruti says Nama Rupas are within Akasha. - Nama Rupas are content. - Akasha = Brahman = Container. - Buta Akasha one of contents. - Container / content difference . |

Purva Pakshi :

- Akasha = Elemental Space, Primary Meaning, Mukhya Artha Popular.
- Prasidda – Artha – Well known.
- Namarupa Yoho Nirvahita – Creator, accommodator.
- Creator of Vayu, Agni, Jalam, Prithvi.

Akasha :

- Great great father.

Accommodator :

- To Sustain, Adhara, Sustainer of Nama Rupa.

Chandogya Upanishad :

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतं स आत्मा
प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो
विशां यशोऽहमनुप्रापत्सि स हाहं यशसां यशः श्येतमदत्कमदत्कं श्येतं
लिन्दु माभिगां लिन्दु माभिगाम् १ इत्यष्टमाध्याये चतुर्दशः खण्डः १४

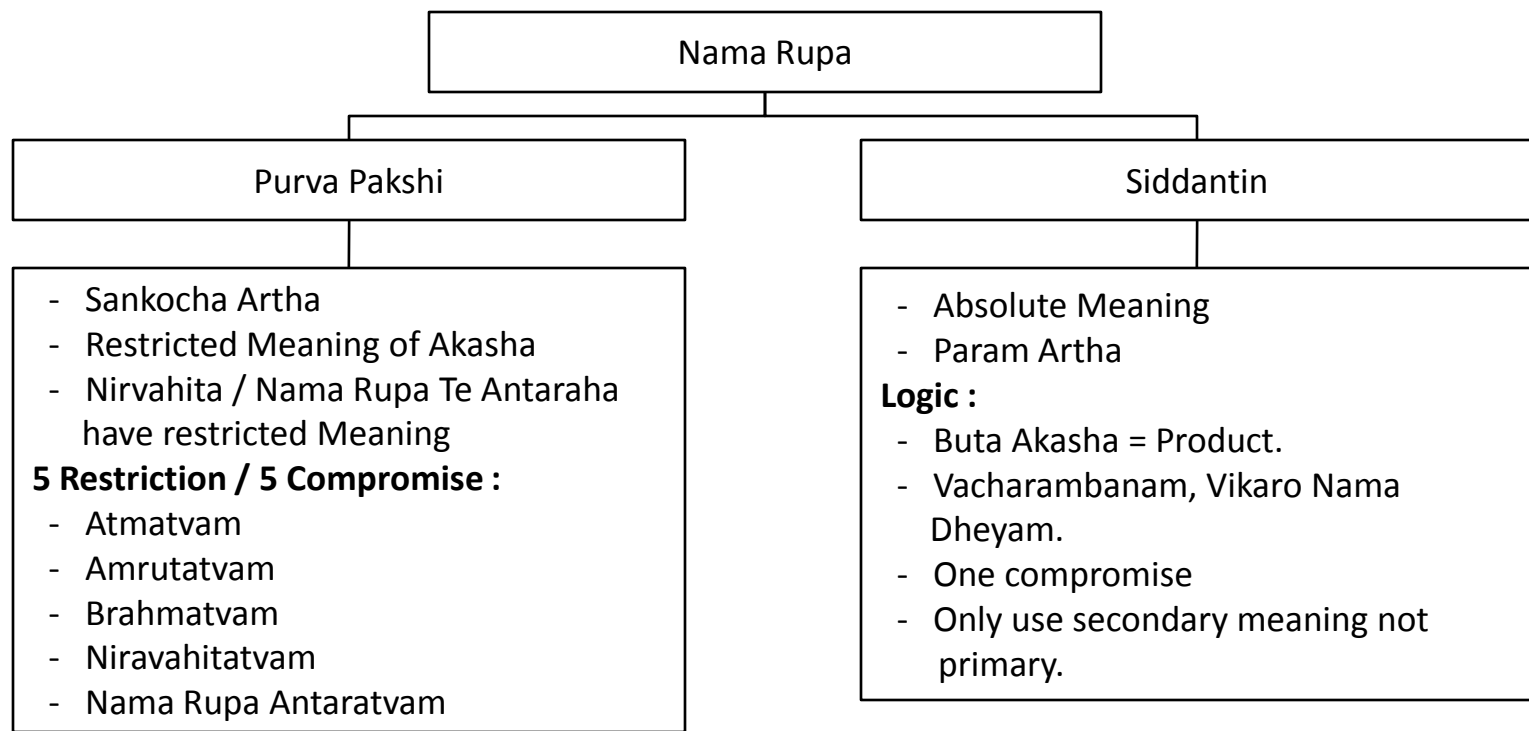
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That which is Described as space manifests names and forms. These names and forms are within Brahman. Brahman is immortal; it is the self. May I attend the court of Prajapati. May I attain the fame of a Brahman, and also of a prince and a merchant. I wish to have real fame. I want to be famous among all famous people. May I not have to be born again and have a body covered with blood and dirt, which is toothless and at the same time always wanting to eat. [8 – 14 – 1]

- Te Yad Antaram... All Nama Rupas within space

Siddantin :

- Purva Pakshi can't explain later part of mantras, will have to compromise meaning.
- Sankocha Karta Artakatvam = Restricted Meaning.
- Akasha creator of all Nama Rupa other than Buta Akasha.
Akasha accommodator of all Nama Rupa other than itself



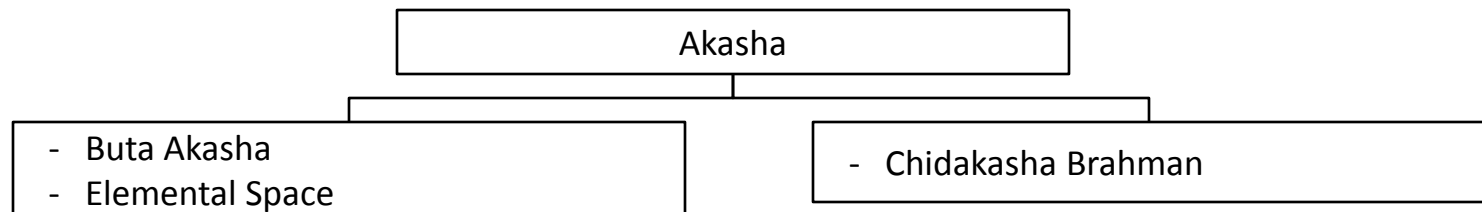
- Shastriya Prasidda Akasha = Chidakasha.
- If you take Akasha as Buta Akasha, There will be no connection between, 1st part describing Buta Akasha and 2nd Part describing Brahman – Chidakasha.
- Context supports our interpretation only.

Conclusion :

a) Vishaya :

- Akasha in Chandogyo Upanishad :Chapter 8 – 14 – 1.

b) Samshaya :



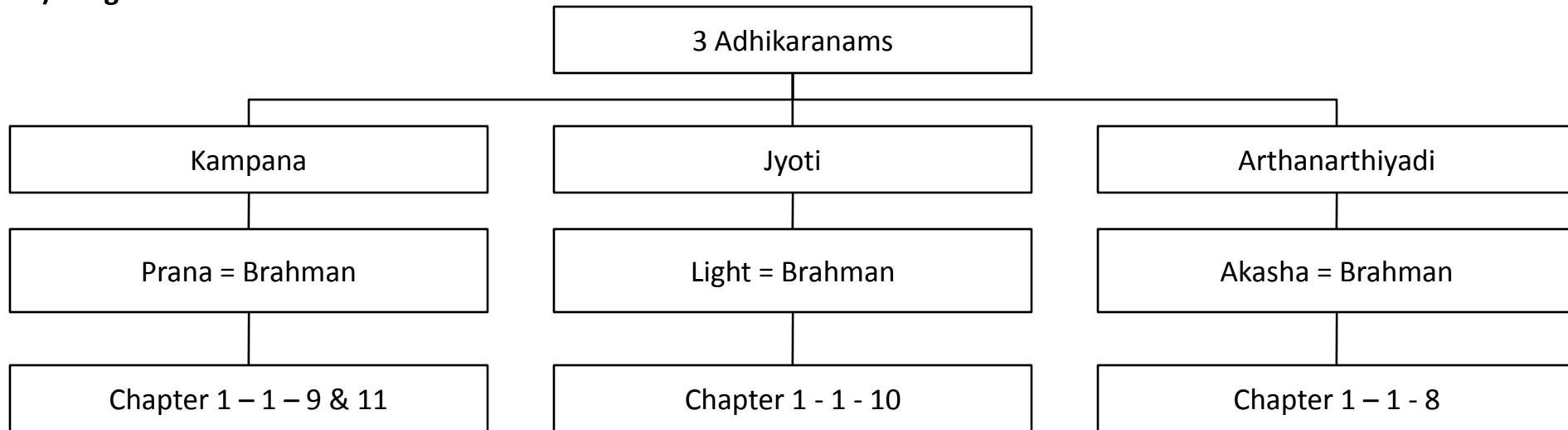
c) Purva Pakshi :

- Akasha = Buta Akasha – Well known.

d) Siddhantin :

- Chidakasha – Shastra Prasidda.
- Mantra says Akasha is different from, Nama Rupa Including Buta Akasha.

e) Sangatihi :



Chandogya Upanishad :

तद्वा एतदनुज्ञाक्षरं यद्धि किञ्चानुजानात्योमित्येव तदाहैषो
एव समृद्धिर्यदनुज्ञा समर्धयिता ह वै कामानां भवति य
एतदेवं विद्वानक्षरमुद्गीथमुपास्ते ८

**Tadva etadanujnaksaram yaddhi kimcanujanatyomityeva tadahaiso
eva samrddhiryadanujna samardhayita ha vai kamanam bhavati ya
etadevam vidvanaksaramudgithamupaste II 8 II**

That aksaram [om] stands for assent. A person says Om whenever he wants to say yes. This om is the key to progress. He who worships Om as the udgitha [Brahman], knowing it thus [as the fulfiller of all desires], has all his desires fulfilled.
[1 – 1 – 8]

Chandogya Upanishad :

तेनेयं त्रयी विद्या वर्तत ओमित्याश्रावयत्योमिति
शंसत्योमित्युद्गायत्येतस्यै वाक्षरस्यापचित्यै महिम्ना रसेन ९

Teneyam trayi vidya vartata omityasravayatyomiti

samsatyomityudgayatyetasyaivaksarasyapacityai mahimna rasena II 9 II

With Om one beings the threefold Vedic ritual, and with Om one starts reciting the Vedas. With Om one starts singing the Vedic hymns, and again with Om one sings the udgan [from the Vedas, in praise of Om, or Brahman]. All this is a tribute to Om. Again, all this is possible by virtue of the essence derived from Om [in the form of Wheat and other food]. [1 – 1 – 9]

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद
नाना तु विद्या चाविद्या च यदेव विद्यया करोति
श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति
खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति १०

Tenobhau kuruto yascaitadevam veda yasca na veda

Nana tu vidya cavidya ca yadeva vidyaya karoti

sraddhayopanisada tadeva viryavattaram bhavatiti

khalvetasyaivaksarasyopavyakhyanam bhavati II 10 II

He who knows about Om and he who does not know about it both work with strength they derive from Om. But knowledge and ignorance produce different results. Anything done with knowledge [about Om], with faith in the teachers and in the scriptures, and according to the principle of the Upanishads [or of yoga] is more fruitful. This certainly is the right tribute to Om. [1 – 1 – 10]

- All discussed in 1st Pada, and now, here in 3rd Pada – why?
- Mantras different.
- Why not 3 together?

| 1 st Pada | 3 rd Pada |
|---|---|
| <ul style="list-style-type: none">- Spashta Lingam- Powerful Reasons which indicate Prana, Jyoti, Akasha is Brahman. | <ul style="list-style-type: none">- Aspashta Lingam- Brahman Lingam not very Powerful as Purva Pakshi has powerful arguments also. |

Final Adhikaranam

Sutra 42 :

सुषुप्त्युत्क्रान्त्योर्भेदेन ।

Sushuptyutkrantyorbhedena

Because of the Highest Self being shown as different (from the individual soul) in the states of deep sleep and death.
[1 – 3 – 42]

General Introduction :

Sushuptiyas Kranti Adhikaranam

Brihadaranyaka Upanishad :

कतम आत्मेति; योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः; स समानः
सन्नुभौ लोकावनुसंचरति, ध्यायतीव लेलायतीव; स हि स्वप्नो भूत्वेमं
लोकमतिक्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti; yo'yaṁ vijñānamayaḥ prāṇeṣu hṛdyantarjyotiḥ
puruṣaḥ; sa samānaḥ sannubhau lokāvanusaṁcarati, dhyāyatīva lelāyatīva;
sa hi svapno bhūtvemaṁ lokamatikrāmati mṛtyo rūpāṇi ॥ 7 ॥

‘Which is the self?’ ‘This infinite entity (Purusa). That is identified with the intellect and is in the midst of the organs, the (self – Effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were, being identified with dream, it transcends this world – the forms of death (ignorance etc.’). [4 – 3 – 7]

3rd Brahmanam :

- Svayam Jyoti Brahmanam - Well known.
- Yagyavalkya + Janaka - Samvada.
- Had given to Boon Janaka to have a Vada, Whenever he wanted.
- Janaka was Sadhana Chatushtaya Sampatti Grihasta.
- Meitreyi Brahmanam - Grace for Ladies.

Question :

- What is light by which humans, do all transactions?
- Kim Jyotir – Ayor – Purushaha...

4 Sources of light

Sunlight

Moonlight

Lightening

- Agni
- Candle
- Electricity

Question :

Brihadaranyaka Upanishad :

कतम आत्मेति; योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः; स समानः
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- When all lights not functioning?

What is Jyoti?

- Atmeiyayam Jyoti.
- Light of consciousness helps person to transact.

Kathamaha Atma?

Answer :

- Yo Yam Vigyana Maya Purusha

↓ ↓

Chaitanyam Svarupa Purusha

- Antar Jyoti, inner light within heart

Residing where?

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेवाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti ॥ 1 ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

| Praneshu | Sampya Saptami |
|--------------|--|
| - Indriyeshu | - Intimately related to, associated with all sense organs. |

Example :

- His house on the river not inside, Very close to Pushane Vrikshaha.
- Tree on the rock, Very intimately close to rock.

Atma :

- Consciousness, intimately connected, Srotasya Srotram.

Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 – Verse 2]

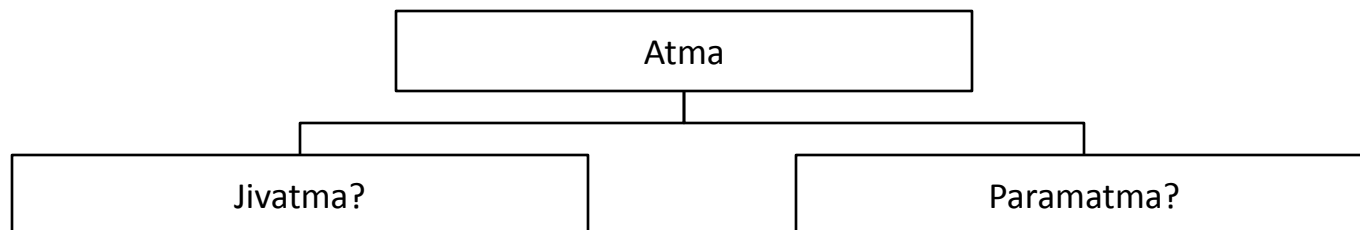
Atma Definition : Brihadaranyaka Upanishad

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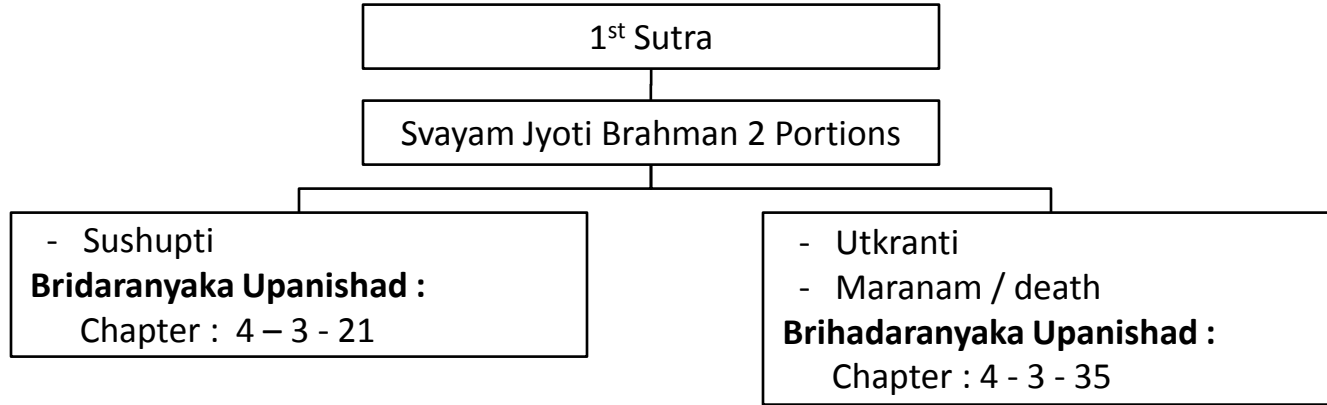
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Samshaya :



Conclusion :

- Atma is Paramatma, Atma in Chapter 4 – 3 – 7 is Paramatma not Jivatma.



Brihadaranyaka Upanishad :

तद्वा अस्यैतदतिच्छन्दा अपहतपाप्माभयं रूपम् । तद्यथा
प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरम्,
एवमेवायं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरम्;
तद्वा अस्यैतदाप्तकाममात्मकाममकामं रूपम् शोकान्तरम् ॥ २१ ॥

tadvā asyaitadaticchandā apahatapāpmābhayaṃ rūpam | tadyathā priyayā
striyā saṃpariṣvaktō na bāhyaṃ kiṃcana veda nāntaram, evamevāyaṃ puruṣaḥ
prājñēnātmanā saṃpariṣvaktō na bāhyaṃ kiṃcana veda nāntaram;
tadvā asyaitadāptakāmamātmakāmamakāmaṃ rūpam śokāntaram ॥ 21 ॥

That is his form – beyond desires, free from evils, and fearless, as a man, fully embraced by his beloved wife, does not know anything at all, either external or internal, so does this infinite being (self), fully embraced by the supreme self, not know anything at all, either external or internal, That is his form – in which all objects of desire have been attained and are but the self, and which is free from desire and devoid of grief. [4 – 3 – 21]

तद्यथानः सुसमाहितमुत्सर्जद्यायात्, एवमेवायं शरीर आत्मा
प्राज्ञेनात्मनान्वारूढ उत्सर्जन्याति, यत्रैतदूर्ध्वोच्छवासी भवति ॥ ३५ ॥

tadyathānaḥ susamāhitamutsarjadyāyāt, evamevāyaṃ śārīra ātmā
prājñēnātmanānvārūḍha utsarjanyāti, yatra itadūrdhvacchvāsī bhavati ॥ 35 ॥

Just as a cart, heavily loaded, goes on rumbling, so does the self that is in the body, being presided over by the supreme self, go making noises, when breathing becomes difficult. [4 – 3 – 35]

- Jiva in Sushupti has become one with Atma Purusha.
- Sampannirattaha = Embraced Atma, Because of merger into Atma.
- Jiva does not know world or himself. Neither objective knowledge or subjective knowledge.

Mandukya Upanishad Karika :

नाऽऽत्मानं न परंश्चैव न सत्यं नापि चानृतम् ।
प्राज्ञः किञ्चन संवेत्ति तुर्यं तत्सर्वदृक्सदा ॥ १२ ॥

nā"tmānaṃ na paraṃścaiva na satyaṃ nāpi cāṇṛtam |
prājñaḥ kiṃcana saṃvetti turyaṃ tatsarvadr̥ksadā || 12 ||

Prajna does not know anything if the truth or the untruth, nor does Prajna know anything of the self or of the non-self: Prajna knows nothing. But Turiya is ever, and it is always the all-knowing, the all-seeing. [1 – K - 12]

Supports Brihadaranyaka Upanishad :

- Here Atma = Paramatma. It is resolver of Jivatma.

Brihadaranyaka Upanishad : Utkranti

तद्यथानः सुसमाहितमुत्सर्जद्यायात्, एवमेवायं शरीर आत्मा
प्राज्ञेनात्मनान्वारूढ उत्सर्जन्याति, यत्रैतदूर्ध्वोच्छवासी भवति ॥ ३५ ॥

tadyathānaḥ susamāhitamutsarjadyāyāt, evamevāyaṃ śārīra ātmā
prājñēnātmanānvārūḍha utsarjanyāti, yatra itadūrdhvacchvāsī bhavati || 35 ||

Just as a cart, heavily loaded, goes on rumbling, so does the self that is in the body, being presided over by the supreme self, go making noises, when breathing becomes difficult. [4 – 3 – 35]

- At time of death, Jiva Travels with Paramatma.

Example :

- Pragnena Ana Rudaha – Like Changing house with cart load of things.
- Broken things make lot of noise. Vatha – Pitta – Noise.
- There is Atma other than Jiva.

Sutra 42 : Final Adhikaranam

सुषुप्त्युत्क्रान्त्योर्भेदेन ।

Sushuptyutkrantyorbhedena

Because of the Highest Self being shown as different (from the individual soul) in the states of deep sleep and death.

[1 – 3 – 42]

Brihadaranyaka Upanishad :

कतम आत्मेति; योऽयं विज्ञानमयः प्राणेषु हृदयन्तर्ज्योतिः पुरुषः; स समानः
सन्नुभौ लोकावनुसंचरति, ध्यायतीव लेलायतीव; स हि स्वप्नो भूत्वेमं
लोकमतिक्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti; yo'yaṃ vijñānamayaḥ prāṇeṣu hṛdyantarjyotiḥ
puruṣaḥ; sa samānaḥ sannubhau lokāvanusaṃcarati, dhyāyatīva lelāyatīva;
sa hi svapno bhūtvemaṃ lokamatikrāmati mṛtyo rūpāṇi ॥ 7 ॥

‘Which is the self?’ ‘This infinite entity (Purusa). That is identified with the intellect and is in the midst of the organs, the (self – Effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were, being identified with dream, it transcends this world – the forms of death (ignorance etc.). [4 – 3 – 7]

Question :

- What is that Atma – in whose, light all transactions take place?

Answer :

- Jyoti Purushaha – Consciousness, obtaining in Hridayam...

Brihadaranyaka Upanishad :

- Notes : Chapter 4 – 3rd Section.

What is the connection between.

| Individual Self | Supreme self |
|--|---|
| <ul style="list-style-type: none"> - Jivatma - Immediate, directs self - Witness enters the body, different from body. - Makes the body breathe, talk. | <ul style="list-style-type: none"> - Paramatma - Self in all - Witness |

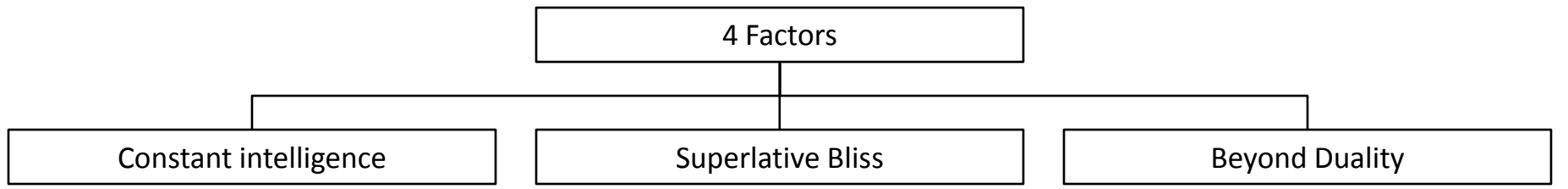
- “Inferred as constant intelligence”
- “Being” – Witness of vision – Indaha, Vaisvanara – Takes fine food, Beyond fear, Described as not this No this.

Brihadaranyaka Upanishad :

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति; प्राण इति; कस्मिन्नु प्राणः
 प्रतिष्ठित इति; अपान इति; कस्मिन्नुपानः प्रतिष्ठित इति; व्यान इति; कस्मिन्नु व्यानः
 प्रतिष्ठित इति; उदान इति; कस्मिन्नुदानः प्रतिष्ठित इति; समान इति; स एष नेति नेत्यात्मा,
 अगृह्यो नहि गृह्यते, अशीर्यो न हि शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते,
 न रिष्यति । एतान्यष्टावायतनानि, अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः, स
 यस्तान्पुरुषान्निरुह्य प्रत्युहयात्यक्रामत्, तं त्वौपनिषदं पुरुषं पृच्छामि;
 तं चेन्मे न विवक्ष्यसि, मूर्धा ते विपतिष्यतीति । तं ह न मेने शाकल्यः;
 तस्य ह मूर्धा विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्यमानाः ॥ २६ ॥

kasminnu tvam cātmā ca pratiṣṭhitau stha iti; prāṇa iti;
 kasminnu prāṇaḥ pratiṣṭhita iti; apāna iti; kasminnuvāpānaḥ
 pratiṣṭhita iti; vyāna iti; kasminnu vyānaḥ pratiṣṭhita iti; udāna iti;
 kasminnūdānaḥ pratiṣṭhita iti; samāna iti; sa eṣa neti netyātmā,
 agrhyo nahi grhyate, aśīryo na hi śīryate, asaṅgo nahi sajyate,
 asito na vyathate, na riṣyati | etānyaṣṭāvāyatanāni, aṣṭau lokāḥ,
 aṣṭau devāḥ, aṣṭau puruṣāḥ; sa yastānpuruṣānniruhya pratyuhyātyakramat,
 tam tvaupaniṣadam puruṣam prcchāmi; tam cenme na vivakṣyasi,
 mūrdhā te vipatiṣyātīti | tam ha na mene śākalyaḥ;
 tasya ha mūrdhā vipapāta, api hāsyā parimoṣiṇo'
 sthīnyapajahruranyanmanyamānāḥ ॥ 26 ॥

‘On what do the body and the heart rest?’ ‘On the Prana.’ ‘On what does the Prana rest?’ ‘on the Apana.’ ‘On what does the Apana rest?’ ‘On the Vyana.’ ‘On what does the Vyana rest?’ ‘On the Udana.’ ‘On what does the Udana rest?’ ‘on the Samana.’ This self is that which has been described as ‘Not this, not this.’ It is Imperceptible, for it is never perceived; Undecaying, for it never decays; unattached, for it is never attached; unfettered – It never feels pain, and never suffers injury. ‘These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that being who is to be known only from the Upanishads, who definitely projects those beings and withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off’. Sakalya did not know him; his head fell off; and robbers snatched away his bones, mistaking them for something else. [3 – 9 – 26]



Brihadaranyaka Upanishad :

| | |
|--|---|
| याज्ञवल्क्य किञ्ज्योतिरयं पुरुष इति; आदित्यज्योतिः सम्राडिति होवाच, आदित्येनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति; एवमेवैतद्याज्ञवल्क्य ॥ २ ॥ | yājñavalkya kiñjyotirayaṃ puruṣa iti; ādityajyotiḥ samrāḍiti hovāca, ādityenaivāyaṃ jyotiṣāste palyayate karma kurute vipalyetīti; evamevaitadyājñavalkya ॥ 2 ॥ |
|--|---|

‘Yajnavalkya, what serves as the light for a man?’ ‘The light of the sun, O Emperor,’ said Yajnavalkya; ‘it is through the light of the sun that he sits, goes out, works and returns.’ It is just so, Yajnavalkya.’ [4 – 3 – 2]

Question :

- What serves as light of man, for his transactions? External light or internal to body.

| Sunlight | Light Within Himself |
|--|--|
| <ul style="list-style-type: none"> - Extraneous to body - Invisibility is also due to extraneous light - Ordinary sun light – 1st Answer | <ul style="list-style-type: none"> - Internal to body - If light not visible, is inferred as inner one |

Question :

- When sun has set, what is light of man?

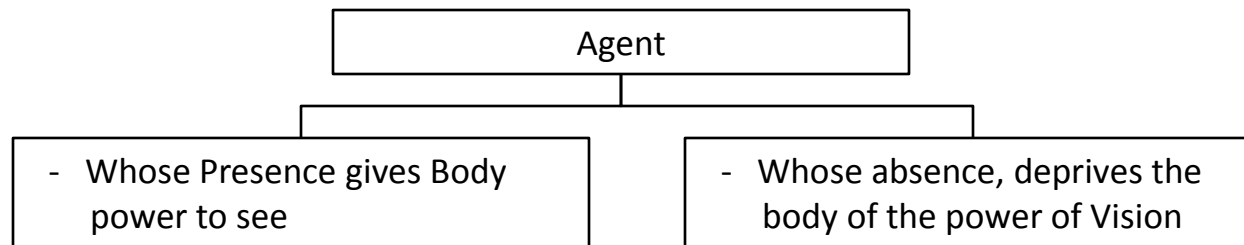
Answer :

- Moon, fire, speech.
- With sound of bank on the mind – Man goes to a place in dark rainy night
- (Through the mind One sees and hears) – Similarly Odour dissuades a man.

| Dream light to meet friends | 'Sleep' light |
|-----------------------------|---|
| | <ul style="list-style-type: none"> - Remembrance in sleep proves light was there. - "We slept happily and knew nothing" |

Self :

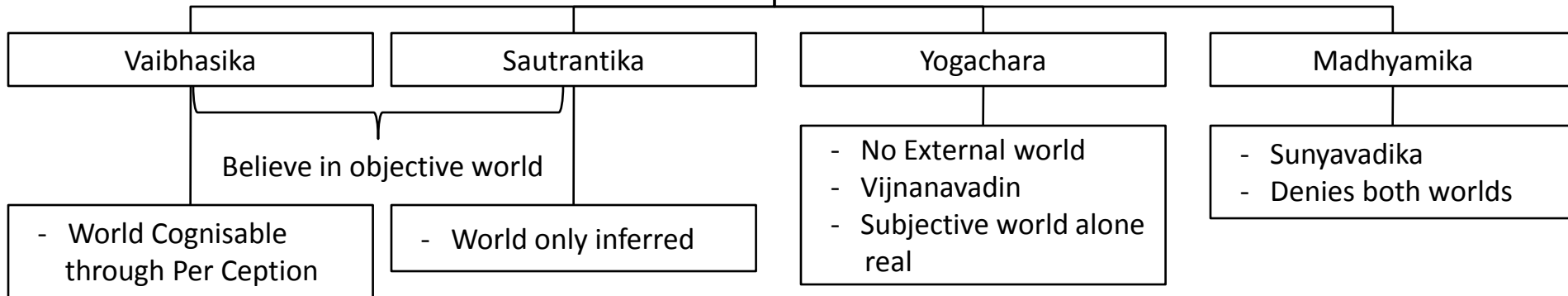
- That light which is different from body, organs, and illumines them, like external lights as external sun but is not illumined by them (Material sunlight illumines Material body).
- Immaterial light... Hence not perceived by eyes.
- Eyes are shut... Eyes are not seer. Jiva behind eyes was seer when eyes, Open and remembers when eyes shut.
- Body not seer. Dead body not seer agent of seeing, not the body.



- There is light other than the body and within it and it is the self.
- Light not perceived, distinct from organs. Yet Organs appear to be intelligent.
- It is through the mind that one sees and hears. Organs are channels of the intellect.
- Intelligence catches intelligence of the self, which is self effulgent.
- This light lives for itself. Mind, intellect, Organs, body, world are all names of the intelligence or the Atman. (Aitareya Upanishad).

| Intellect | Light Of Self |
|-------------|-----------------------------|
| - Illumined | - Illumines - Pure light |

4 Schools of Buddhism Universe =
Momentary ideas



- Jiva resembles intellect and continuously moves between waking and dream state by alternatively taking and giving up body and organs.
- In dream state self himself becomes light. It transcends this world – The forms of Death(ignorance etc).
- Death is not characteristic of the self.

Samprasada :

- State of highest serenity in sleep.
- Activity not nature of self. If so, it will never attain liberation.
- “Waking – dream – Sleep – Dream – waking”.
- If self is agent in dream for good and Evil, it will pursue him in waking. Self is untouched by them.
- Self is formless, unattached and untouched.
- By what it sees in dream. Hence, self is unattached and it is immortal.
- Self is free from action is the meaning of liberation.

- Body and organs work, being revealed, by the light of the self.
- Self thinks as it were, shakes as it were.
- Self neither does anything or affected by results of action.

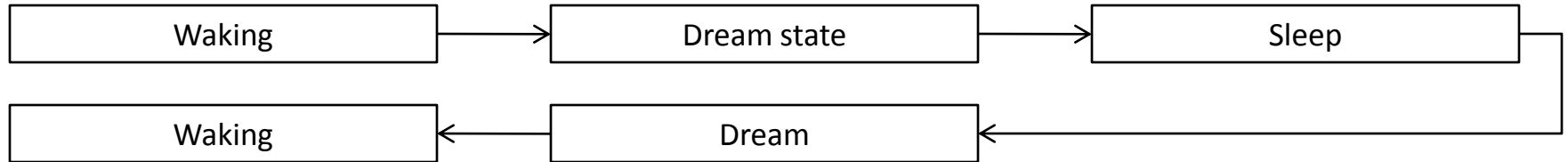
Gita :

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ १३-३१ ॥

When he (man) sees the whole variety - of -beings, as resting in the One, and spreading forth from that (one) alone, he then becomes Brahman. [Chapter 13 - Verse 31]

- Self is in the body.
- Self is free from desire, because self is unattached in all 3 states, it is immortal and distinct from attributes of 3 states.
- Self is itself the light and distinct from body and organs.
- Self is Unattached because it moves.

By turn from :



- Self in waking appears through ignorance as connected with attachment, work, and body and organs.
- In dream it is perceived as connected with desire.
- In sleep it is unattached.
- Self by nature is eternal, free, enlightened and pure, free from desires, evils, fearless.

- Hita – Nerve – Hair split into 1000 parts and filled with white, blue, brown, green and red serums.
- They are the seat of the Subtle body in which impressions are stored.
- Subtle body is transparent like a crystal because of its fineness.
- Man has false notion called ignorance, based on past impressions that some people have come and are going to kill him.
- It is simply a mistake due to, the past impressions created by ignorance.
- Impressions are created by ignorance, and manifest as real.
- This universe is myself, who am all... This identity with all the universe is his highest state, Atmans own, natural, Supreme state.
- This is not myself – is state of ignorance, self effulgence of Atma is directly, Perceived in dream state.
- Through ignorance man is identified with finite things.
- Where there is duality, then one sees something.
- The self Realises its identity with all, ignorance vanishes all together, like notion of a snake in a rope when the truth about it is known.
- Ignorance not natural characteristic of self. That which is natural like, heat and light of sun can't be eliminated.
- Hence liberation from ignorance is possible.
- How is liberation in the form of identity with all?
- Beyond desire, free from merits, demerits, and fearless.
- Fear is an effect of ignorance.
- Identity with all is the result of knowledge.
- It is fearless because it is free from, all relative attributes.

- Atman itself is light and reveals everything by its own light of intelligence.
- Untouched by its roaming or by what it sees, or enjoys or knows in dream state.
- Eternal nature because it is light of pure intelligence.
- Why self doesn't know itself in sleep?.
- Unity is the reason.
- When husband and wife embrace, they don't know external world or himself.
- Due to attainment of unity, Wrong not in embrace, knows external and internal.
- Jiva is fully embraced with supreme self.
- Enters body like reflection of moon in water.
- With full embrace with supreme self, Jiva does not know external, or internal within himself.
- Such as I am this, I am happy or miserable.
- Variety is cause of particular consciousness.
- Cause of variety is ignorance which brings something other than the self.
- When Jiva is freed from ignorance, he attains unity with all.
- No Division among factors of action, as knowledge and known.
- No desire rises in natural, immutable light of the self.
- Identity with all is his form because it comprises all.
- All objects of desire are but the self in this form.

| Waking And Dream | Sleep |
|------------------------------------|--|
| - Things are separated and desired | <ul style="list-style-type: none"> - All become the self (Rays going back to sun in darkness. - No ignorance to project the idea of difference. - Nothing to be desired devoid of grief, form of self is free from grief. |

Brihadaranyaka Upanishad :

अत्र पितापिता भवति, मातामाता, लोका अलोकाः,
देवा अदेवाः, वेदा अवेदाः। अत्र स्तेनोऽस्तेनो भवति, भ्रू-
णहा, चाण्डालोऽचाण्डालः, पौल्कसोऽपौल्कसः,
भ्रमणोऽभ्रमणः, तापसोऽतापसः; अनन्वागतं पुण्येना-
नन्वागतं पापेन, तीर्णो हि तदा सर्वाञ्छोकान् हृदयस्य
भवति ॥ २२ ॥

atra pitā'pitā bhavati, mātā'mātā, lokāḥ alokāḥ, devā adevāḥ, vedā
avedāḥ; atra steno'steno bhavati bhrūṇahābhrūṇahā, cāṇḍālo'
cāṇḍālāḥ paulkaso' paulkasah, śramaṇo'śramaṇah, tāpaso'tāpasāḥ,
ananvāgataṁ puṇyena, ananvāgatataṁ ananvāgataṁ pāpena,
tīrṇo hi tadā sarvān śokān hṛdayasya bhavati || 22 ||

In this state a father is no father, a mother no mother, worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brahmana no killer, a Candala no Candala, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [IV – III – 22]

- In Sleep state, one is not father, mother, god, Vedas, thief, killer, Monk, hermit.
- Self effulgent atman is free from Ignorance, desire, work, for it is unattached.
- Free from action... Hence not related to son, entirely free from action.
- Desires are root of action, what it desires, it resolves, what it resolves, it works out.
- Dream state desires are witnessed by pure intelligence only.

- Self effulgence means being pure intelligence by nature, Vision of self can never be lost. It is imperishable.
- Those with eyes removed, keep the vision of the self intact in dream.
- In waking and dream, form, Colour are presented by ignorance something different from self.
- When the self is under limitations, organs stand different and have particular experiences.
- In sleep it embraces its own supreme self which, is pure intelligence and the self of all separateness is function of organs, product of organs not the self.
- Seeing hearing, touching, tasting, thinking, speaking functions are never lost, imperishable.
- Pure intelligence like crystal is naturally transparent.
- Ignorance which presents things other than, the self is at rest, then one sees nothing.
- Jiva becomes infinite, serene and Merges with supreme self transparent like water. This is immortal fearless, sphere of Brahman.
- In sleep, the self bereft of its limiting adjuncts, the body and organs remains, in its own supreme light of the Atman (Page 475) Individual self.
- Taking body from state of it down to lump of grass is created by ignorance.
- Identification with all. Is highest of all attainments.
- That in which one sees something is pony, mortal joy of sense, Organs – That which is infinite is bliss.
- On a particle of this very bliss, projected by ignorance and Perceived, only during the contact of organs with their objects, other beings live.
- Lower by when subject – Object division is there.
- Differences made by absence of desire that, leads to the increase of joy a hundred times.

Brihadaranyaka Upanishad :

स वा एष एतस्मिन्स्वप्नान्ते रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च,
पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव ॥ ३४ ॥

sa vā eṣa etasmins vapnānte ratvā caritvā, dṛṣṭvāiva puṇyaṁ
ca pāpaṁ ca, punaḥ pratinyāyaṁ pratiyonyādravati buddhāntāyaiva ॥ 34 ॥

After enjoying himself and roaming in the dream state, and merely seeing the effects of merits and demerits, he comes back, in the inverse order, to his former condition, the waking state. [4 – 3 - 34]

- Individual self itself becomes light in the dream.
- It moves between waking and dream state. Hence different from body and organs.
- It is free from desire and work on account of its Nonattachment.
- Ignorance is not natural attribute of the self.
- Liberation and bondage are, effects of knowledge and ignorance.
- Self goes from waking to dream and then to sleep which is illustration of liberation (481).
- Coming down, goes through activities of waking.

481 : Transmigration :

- Just as self comes from dream to waking state, it will pass from this body to another.
- Vital parts are slashed, causing loss of memory. When breath becomes difficult.
- Body is product of ignorance

Sutra 42 :

सुषुप्त्युत्क्रान्त्योर्भेदेन ।

Sushuptyutkrantyorbhedena

Because of the Highest Self being shown as different (from the individual soul) in the states of deep sleep and death.
[1 – 3 – 42]

2 Mantras – Differentiates Jiva from Atma

Chapter 4 – 3 - 21

- Sushupti Vakyam
- Prajñenātmana Sampariśvaktō
- During sleep, Jiva merges with Paramatma.

Chapter 4 – 3 - 35

- Marana Avasta
- Utkranti Utkramanam
- Prajñenātmananvarudha
- Jiva Hitchhiking on Paramatma travels from one body to another
- Jiva travels mounting on Atma.

Bṛihadaranyaka Upanishad :

तद्वा अस्यैतदतिच्छन्दा अपहतपाप्माभयं रूपम् । तद्यथा प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्, एवमेवायं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्; तद्वा अस्यैतदाप्तकाममात्मकामकामं रूपम् शोकान्तरम् ॥ २१ ॥

tadvā asyaitadaticchandā apahatapāpmābhayaṃ rūpaṃ | tadyathā priyayā striyā saṃpariśvaktō na bāhyaṃ kiṃcana veda nāntaram, evamevāyaṃ puruṣaḥ prājñenātmanā sampariśvaktō na bāhyaṃ kiṃcana veda nāntaram; tadvā asyaitadāptakāmamātmakāmamakāmaṃ rūpaṃ śokāntaram ॥ 21 ॥

That is his form – beyond desires, free from evils, and fearless, as a man, fully embraced by his beloved wife, does not know anything at all, either external or internal, so does this infinite being (self), fully embraced by the supreme self, not know anything at all, either external or internal, That is his form – in which all objects of desire have been attained and are but the self, and which is free from desire and devoid of grief. [4 – 3 – 21]

तद्यथानः सुसमाहितमुत्सर्जद्यायात्, एवमेवायं शरीर आत्मा प्राज्ञेनात्मनान्वारूढ उत्सर्जन्याति, यत्रैतदूर्ध्वोच्छवासी भवति ॥ ३५ ॥

tadyathānaḥ susamāhitamutsarjadyāyāt, evamevāyaṃ śārīra ātmā prājñenātmanānvārūḍha utsarjanyāti, yatra itadūrdhvocchvāsī bhavati ॥ 35 ॥

Just as a cart, heavily loaded, goes on rumbling, so does the self that is in the body, being presided over by the supreme self, go making noises, when breathing becomes difficult. [4 – 3 – 35]

- Hence Jiva – and Paramatma Bheda expressed in these mantras.
- Bhedena Vyapadesa

Word Analysis :

a) Supply :

- Atma : - Occurring in Chapter 4 – 3 – 7 Brihadaranyaka Upanishad is Paramatma only.

कतम आत्मेति; योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः; स समानः
सन्नुभौ लोकावनुसंचरति, ध्यायतीव लेलायतीव; स हि स्वप्नो भूत्वेमं
लोकमतिक्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti; yo'yam vijñānamayaḥ prāṇeṣu hṛdyantarjyotiḥ
puruṣaḥ; sa samānaḥ sannubhau lokāvanusaṃcarati, dhyāyatīva lelāyatīva;
sa hi svapno bhūtvemaṃ lokamatikrāmati mṛtyo rūpāṇi ॥ 7 ॥

‘Which is the self?’ ‘This infinite entity (Purusa). That is identified with the intellect and is in the midst of the organs, the (self – Effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were, being identified with dream, it transcends this world – the forms of death (ignorance etc.’). [4 – 3 – 7]

b) Vyapadeshat :

- From previous sutra. Since Atma is said to be different from Jivatmanaha.

c) Sushupti Krantyo :

- In statements dealing with sleep and death.
- Bhedena Vyapadeshat Atma Shabdat.

Purva Pakshi :

- You are quoting only those, mantras where Atma is Paramatma.

Brihadaranyaka Upanishad :Chapter 4 – 3 – 7 :

- Yo'yam Vijnanamay HrdyantarJyotih?
- Location is given in the heart = ‘Jiva’.
- Paramatma = All pervading – Unallocated.
- Praneshu, closely connected with Indriyas.

Brihadaranyaka Upanishad :

स वा अयं पुरुषो जायमानः—शरीरमभिसम्पद्यमानः—पाप्मभिः
संसृज्यते; स उत्क्रामन्—म्रियमाणः—पाप्मनो विजहाति ॥ ८ ॥

sa vā ayaṁ puruṣo jāyamānaḥ—śarīramabhisampadyamānaḥ—
pāpmabhiḥ saṁsṛjyate; sa utkrāman mriyamānaḥ—pāpmano vijahāti ॥ 8 ॥

That man, when he is born, or attains a body, is connected with evils (the body and organs); and when he dies, or leaves the body, he discards those evils. [4 – 3 – 8]

- Same Jiva associated with Papams exhausts Papams and quits.
- You have selective Amnesia problem and take whatever is convenient.

Brihadaranyaka Upanishad :

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवतः—इदं च
परलोकस्थानं च ; सन्ध्यं तृतीयं स्वप्नस्थानं ; तस्मिन्सन्ध्ये
स्थाने तिष्ठन्नेते उभे स्थाने पश्यति—इदं च परलोकस्थानं च ।
अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्यो-
भयान्पाप्मन आनन्दाश्च पश्यति ; स यत्र प्रस्वपिति,
अस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहृत्य, स्वयं
निर्माय, स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति ; अत्रायं
पुरुषः स्वयं ज्योतिर्भवति ॥ ९ ॥

tasya vā etasya puruṣasya dve eva sthāne bhavataḥ: idaṁ ca
para-loka-sthānaṁ ca; sandhyāṁ tṛtīyāṁ svapna-sthānam;
tasmin sandhye sthāne tiṣṭhann, ubhe sthāne paśyati, idaṁ ca
para-loka-sthānaṁ ca atha yathākramo'yaṁ para-loka-sthāne
bhavati, tam ākramam ākramya, ubhayān pāpmana ānandāṁś ca
paśyati. sa yatra prasvapiti, asya lokasya sarvāvato mātṛām apādāya,
svayaṁ vihatya, svayaṁ nirmāya, svena bhāsā, svena jyotiṣā prasvapiti;
atrāyaṁ puruṣaḥ svayaṁ-jyotir bhavati ॥ 9 ॥

That man has only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction, he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light – and dreams. In this state the man himself becomes the light. [IV – III – 9]

- Associated with Sthane – Avasthas, Jiva experiences Punyam and Papam in Jagrat and Svapna Avasthas.
- Atma refers to Jivatma only.

Siddhantin :

- Jivatma and Paramatma is talked about in whole chapter.
- Yajnavalkyas subject of Revelation is Paramatma alone.
- Tatparyam – Purpose of Prakaranam is only Paramatma. Which is distinguished in Brihadaranyaka Upanishad Chapter 4 – 3 – 21 and 4 – 3 – 35.

Brihadaranyaka Upanishad :

तद्वा अस्यैतदतिच्छन्दा अपहतपाप्माभयं रूपम् । तद्यथा
प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्,
एवमेवायं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्;
तद्वा अस्यैतदाप्तकाममात्मकाममकामं रूपम् शोकान्तरम् ॥ २१ ॥

tadvā asyaitadaticchandā apahatapāpmābhayaṃ rūpaṃ | tadyathā priyayā
striyā saṃpariṣvaktō na bāhyaṃ kiṃcana veda nāntaram, evamevāyaṃ puruṣaḥ
prājñēnātmanā saṃpariṣvaktō na bāhyaṃ kiṃcana veda nāntaram;
tadvā asyaitadāptakāmamātmakāmamakāmaṃ rūpaṃ śokāntaram || 21 ||

That is his form – beyond desires, free from evils, and fearless, as a man, fully embraced by his beloved wife, does not know anything at all, either external or internal, so does this infinite being (self), fully embraced by the supreme self, not know anything at all, either external or internal, That is his form – in which all objects of desire have been attained and are but the self, and which is free from desire and devoid of grief. [4 – 3 – 21]

तद्यथानः सुसमाहितमुत्सर्जद्यायात्, एवमेवायं शरीर आत्मा
प्राज्ञेनात्मनान्वारूढ उत्सर्जन्याति, यत्रैतदूर्ध्वोच्छवासी भवति ॥ ३५ ॥

tadyathānaḥ susamāhitamutsarjadyāyāt, evamevāyaṃ śārīra ātmā
prājñēnātmanānvārūḍha utsarjanyāti, yatra itadūrdhvacchvāsī bhavati || 35 ||

Just as a cart, heavily loaded, goes on rumbling, so does the self that is in the body, being presided over by the supreme self, go making noises, when breathing becomes difficult. [4 – 3 – 35]

How you know Paramatma is subject matter?

- Use Mimamsa Principle.
- Jiva not unknown for Yagnavalkya to teach. We have Aparoksha Jnana Nishta in all Jivas.

- I am Samsari – Without Ninidhyasana have Nishta.
- Jiva – Not Apoorva Vishaya .
 - Already known, Anadigata Vishaya.
- Apoorva Vishaya = Paramatma = Subject of Svayam Jyoti – Long Brahmanam.

Janaka : Keeps Repeating

- Atha Oordvam Vimokshaiva Bruhi... Please teach me, So that I will attain liberation.
- Tatparyam Moksha Sadhana Bodhanam, Jiva Jnanam can't give Moksha.

Purva Pakshi :

- If Paramatma has to be taught, why talk of Jiva at all and confuse us.
- Introduction of Jiva = Anuvada, By negation Paramatma revealed later.

Brihadaranyaka Upanishad :

कतम आत्मेति; योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः; स समानः
सन्नुभौ लोकावनुसंचरति, ध्यायतीव लेलायतीव; स हि स्वप्नो भूत्वेमं
लोकमतिक्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti; yo'yaṁ vijñānamayaḥ prāṇeṣu hṛdyantarjyotiḥ
puruṣaḥ; sa samānaḥ sannubhau lokāvanusaṁcarati, dhyāyatīva lelāyatīva;
sa hi svapno bhūtvemaṁ lokamatikrāmati mṛtyo rūpāṇi ॥ 7 ॥

‘Which is the self?’ ‘This infinite entity (Purusa). That is identified with the intellect and is in the midst of the organs, the (self – Effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were, being identified with dream, it transcends this world – the forms of death (ignorance etc.’). [4 – 3 – 7]

- Atma = Jiva – associated with Indriyas
- Does activity, Karta, Bokta
- Dhyayati Eva – thinks as though.
- Lelayati Eva – Moves as though.
- Ayam Vijnanamayah Hrdyantarjyotih Purushah.

- As though involved in Activity.
- Karta – Minus Kartrutvam = Paramatma, Bokta Minus Boktrutvam = Paramatma.
- By Iva Kara, Upanishad negates attributes. By saying "as though attributes"
- **Jiva :**
 - Anuvadena
 - Jiva dharma Mithyatvena.
 - Bodhanane Cha.
- Later 3 Avasta and Sukham, Dukham, Anubava = Jiva.
- Atma experiences pleasure and pain in 3 Avastas.
- Sa Eva Tat Kinchit Pashyati... Anantevagat... Anuvagataha...
- Whatever it experiences, it is not associated with Sukham and Dukham.
- Sukham and Dukham does not Ottify, stick to Jiva.

Why it does not stick?

- Asangoham Ayam Purusha, does not have Punya – Papam.
- Jiva Minus Punya Papam = Paramatma, Introduces Jiva along with Punya Papam and negates Punya Papam.
- Jiva Minus Punya Papam = Asanga Paramatma.
- Purpose of introducing Jiva is to reveal Paramatma.
- Jiva Minus attributes = Paramatma.

Question : Purva Pakshi :

- Why indirect method?
- a) Saguna Chaitanyam
 - b) Negates Gunas
 - c) Reveal Nirguna Chaitanyam.

Siddantin :

- Jivatma and Paramatma not totally different.

| Paramatma | Jivatma |
|---------------------------|------------------------------|
| With Attributes = Jivatma | Minus Attributes = Paramatma |

| Saguna Chaitanyam | Nirguna Chaitanyam |
|---|---|
| <ul style="list-style-type: none"> - Minus Guna - Nirguna Chaitanyam - Paramatma | <ul style="list-style-type: none"> - Plus Guna - Saguna Chaitanyam - Jivatma |

- Visishta Chaitanyam = Jivatma
- Upahita Chaitanyam = Paramatma

Upanishad :

- Introduces Jiva with attributes and then negates, attributes to reveal Paramatma.

Jiva :

- Anubadana Paramatma Bodhanam
- Why not reveal Nirguna directly?
- Why catch nose Via head?
- Round about Pranayama.

Siddantin :

- Nirguna Chaitanyam is Incommunicable.

Kena Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षन्ति ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

(3) The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That.
[Chapter 1 – Verse 3]

- Nirguna Chaitanyam requires container called Gunas.
- In Guna container, Chaitanyam brought to us. And then we are asked to remove container called Gunas and drink content called Nirguna Chaitanyam.

Guru :

- Asks student to bring glass of water.

Student :

- Brings water in glass container.

Teacher :

- Wanted only water not container. Not possible to bring Saguna / Sophadika water with out container.

I Drank Water :

- Nirupadhika water
- Not with Tumbler
- Upahita water.

Sophadika Water :

- Visishta water with Tumbler.

Atma Sometimes referred as

- Sophadika Guna Visishta Chaitanyam
for Body / Mind / Intellect / world /
Communication Jiva / Jagat / Ishvara
- Tvam points to Guna Visishta
Chaitanyam only

- Nirupadhika
- Upahita Chaitanyam
- While listening, to Tat Tvam Asi
Student has to drop Gunas, take
Upahita Chaitanyam by Baga Tyaga
Lakshanam
- Can't point to Nirguna Chaitanyam its
everywhere, Sarvagya

- Can't use finger to point at Consciousness.
- We can point to Guna Visishta Chaitanyam – Shariram only.
- Take consciousness obtaining in body but remove location belonging to 3 Shariram or 3 Prapancha.
- In Aham Brahman Asmi, only Chaitanyam must be there, neither container or containers attributes must be retained.
- Filtering Job called Baga, Tyaga Lakshana.

Example :

a) Bring banana :

- With skin only...
- I ate banana... without skin only.

b) Bring Mango – with seed only :

- I Ate Mango – By Baga Tyaga Lakshana, mango seed dropped.

| Jivatma | Paramatma |
|----------------|--------------------|
| Anuvada Vakyam | Tat Parya Vishayam |

पत्यादिशब्देभ्यः ।

Patyadisabdebhyah

(The Being referred to in Sutra 42 is Brahman) because of the words ‘Lord’ etc., being applied to Him. “He is the controller, the Ruler, the Lord of all.” Brihadaranyaka Upanishad. IV-4-22. [1 – 3 – 43]

- Vyasa gives further support.

General Analysis :

Brihadaranyaka Upanishad :

कतम आत्मेति; योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः; स समानः
सन्नुभौ लोकावनुसंचरति, ध्यायतीव लेलायतीव; स हि स्वप्नो भूत्वेमं
लोकमतिक्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti; yo'yaṃ vijñānamayaḥ prāṇeṣu hṛdyantarjyotiḥ
puruṣaḥ; sa samānaḥ sannubhau lokāvanusaṃcarati, dhyāyatīva lelāyatīva;
sa hi svapno bhūtvemaṃ lokamatikrāmati mṛtyo rūpāṇi ॥ 7 ॥

‘Which is the self?’ ‘This infinite entity (Purusa). That is identified with the intellect and is in the midst of the organs, the (self – Effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were, being identified with dream, it transcends this world – the forms of death (ignorance etc.’). [4 – 3 – 7]

- Atma Vichara begins in Svayam Jyoti Brahmanam.
- In the next section – 4 – 4 – Shariraka Brahmanam, same topic continues.
- 3 Avasthas discussed in Svayam Jyoti.
- In Shariraka Brahmanam, Punar Janma of Jiva, Travel after death.

Example :

- Like worm goes from one leaf to another leaf, drops previous leaf,
Jiva travels from Shariram to Shariram.

- Punar Janma, Maranam discussed topic completed conclusion,
Upasamhara in Chapter 4 – 4 – 22 long Mantra, very important taken here.
- Yoyam Vigyanamaya Praneshu, Realises Atmatatvam – Within body along with sense organs, mind, intellect...

Realises Paramatma Upasamahara :

Brihadaranyaka Upanishad :

कतम आत्मेति; योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः; स समानः
सन्नभौ लोकावनुसंचरति, ध्यायतीव लेलायतीव; स हि स्वप्नो भूत्वमं
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‘Which is the self?’ ‘This infinite entity (Purusa). That is identified with the intellect and is in the midst of the organs, the (self – Effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were, being identified with dream, it transcends this world – the forms of death (ignorance etc.). [4 – 3 – 7]

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते, सर्वस्य वशी
सर्वस्येशानः सर्वस्याधिपतिः; स न साधुना कर्मणा भूयान्, नो एवासाधुना कनीयान्; एष सर्वेश्वरः; एष
भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति
यजेन दानेन तपसाऽनाशकेन; एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्रजिनो लोकमिच्छन्तः प्रव्रजन्ति । एतद्
स्म वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति; ते ह स्म
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा वित्तैषणा,
या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे एव भवतः । स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो
नहि शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति; एतमु ह्वैते न तरत इति—अतः
पापमकरवमिति, अतः कल्याणमकरवमिति; उभे उ ह्वैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṁ vijñānamayaḥ prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete, sarvasya
vaśī sarvasyeshānaḥ sarvasyādhipatiḥ; sa na sādhuṇā karmaṇā bhūyān, no evāsādhunā kaniyān; eṣa
sarveśvaraḥ; eṣa bhūtādhipatiḥ, eṣa bhūtapālāḥ, eṣa seturvidharaṇa eṣāṁ lokānāmasaṁbhedaḥ;
tameṭaṁ vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena tapasā'nāśakena; etameva viditvā
munirbhavati | etameva pravrajino lokamicchantāḥ pravrajanti | etaddha sma vai tat pūrve vidvāṁsaḥ
prajāṁ na kāmayante, kiṁ prajāyā kariṣyāmo yeṣāṁ no'yaṁātmāyaṁ loka iti; te ha sma
putraīṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha bhikṣācāryaṁ caranti; yā hyeva
putraīṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ | sa eṣa neti
netyātmā, agrhyo nahi grhyate, aśīryo nahi śīryate, asaṅgo nahi sajyate, asito na vyathate, na riṣyati;
etamu haivaite na tarata iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti; ubhe u haivaīṣa ete
tarati, nainaṁ kṛtākṛte tapataḥ ॥ 22 ॥

That great, Birthless self which is identified with the intellect and is in the midst of the organs, lies in the other that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not grow better through work nor worse through bad work. It is the lord of all, it is the ruler of all beings, it is the protector of all beings, it is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know it through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense – Objects. Knowing it alone, one becomes a sage. Desiring this world (the self) alone, monks renounce their homes. This is (the reason for it); The ancient sages, it is said, did not desire children (Thinking), ‘What shall we achieve through children, we who have attained this self, this world (result).’ They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant’s life. That which is the desire for sons is the desire for wealth. And that which is the desire for wealth is the desire for worlds, for both these are but desires. This self is that which has been described as ‘Not this, not this.’ It is imperceptible, for it is never perceived; Undecaying, for it never decays; unattached, for it is never attached; unfettered – it never feels pain, and never suffers injury. (it is but proper) that the sage is never overtaken by these two thoughts, ‘I did an evil act for this,’ ‘I did a good act for this.’ he conquers both of them. Things done or not done do not trouble him. [4 – 4 – 22]

- Atma Chaitanyam with heart not located in body. It is Sarvagataha Atma not 5, 6 – But Ajaha – Birthless, No real birth at all for Atma, Atma Nityaha.
- Sa Esha Sarveshaha, Sarvasya Vashi, Ishanaha, Aadhipati.

| Jiva | Paramatma |
|--|--|
| <ul style="list-style-type: none"> - Dasa - All Sadhanas to know Paramatma | <ul style="list-style-type: none"> - Lord of creation - Not affected by Punya Papa Karma <p>Gita : (Chapter 2 – 20) Na Jayate Mriyate Va...</p> |

Gita :

न जायते म्रियते वा कदा चिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतो ऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

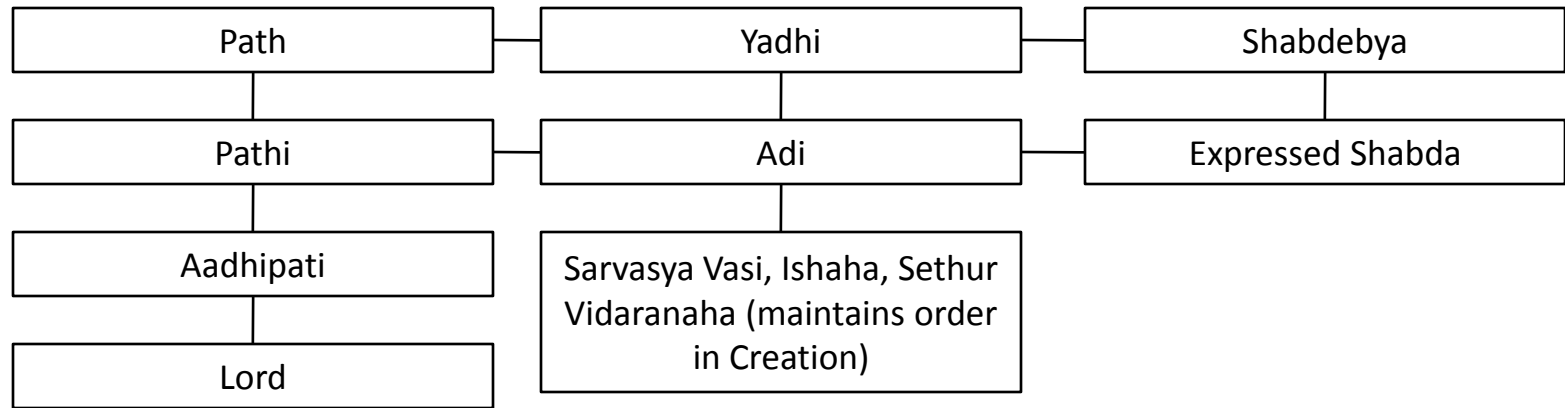
He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, he is not killed when the body is killed.
[Chapter 2 – Verse 20]

- Chapter 4 – 4 – 22 is like Trichur Pattas at end. “Glory of Paramatma” in the end.

Word Analysis :

a) Atma in Chapter 4 – 3 – 7 of Brihadaranyaka Upanishad is Brahman because of expression of glories of lord like in Chapter 4 – 4 – 22 of Brihadaranyaka Upanishad.

b)



- Because of these expressions, Atma is Paramatma only.

5 Stages – Conclusion :

a) Vishaya :

- Atma in Chapter 4 – 3 – 7 Brihadaranyaka Upanishad.

b) Samshaya :

- Atma is Jivatma or Paramatma.

c) Purva Pakshi :

- Jivatma – because of location, association with mind, organs, intellect, Punar Janma.

d) Siddantin :

- Paramatma only

a) Tatparyam - Only in Paramatma :

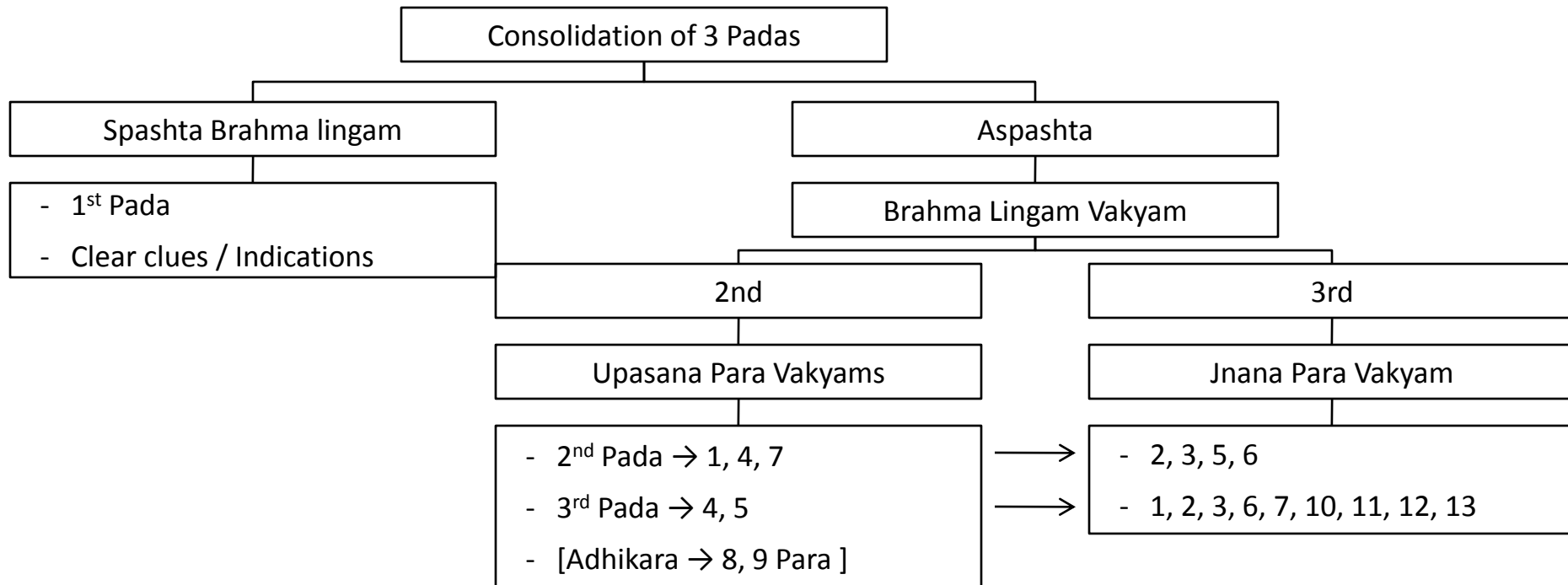
- Anuvadana – Paramatma Bodhanam.
- Clinching Janakas questions, Atha - Oordvam Vimoksha Bruhi.
- Moksha Prakaranam, Paramatma is the subject in the context.
- Jiva = Subject matter in Ramayanam.

| Without Slippers | With Slippers |
|---|---|
| <ul style="list-style-type: none"> - Upahita Chaitanyam - Remember Paramatma - By Baga Tyaga Lakshana Aim to remain in Upahita Chaitanyam always | <ul style="list-style-type: none"> - Samsara Starts - Jiva hood / Status Starts |

e) Sangatih :

- Right position - 1st Chapter - 3rd Pada

Technical Academic :



- In all of them Jnanam alone Predominant

In 2nd Pada :

- 1 + 7 – Upasana Param, hence Upasana Para

In 3rd Pada :

- 1st + 13 – Jnana Para beginning and end.